Theory and Practice in Language Studies

Contents

An Examination of Veridicality in Verbal Protocols of Language Learners

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Abstract—In this paper, we concentrate on veridicality within verbal protocols when they are used to examine the reading processes of language learners (LLs). Eight methodological recommendations and considerations for verbal protocols proposed in Ericsson and Simon (1984; 1993) are used to review 20 LL reading research studies that utilized verbal protocols in research from the previous decade. Issues related to errors of commission and omission as well as errors associated with language as an inherent variable within LL verbal protocols are then examined. Among the implications for research is the need to reconceptualize the theoretical basis for elicitation of LLs' verbal protocols during the reading process.

Index Terms—veridicality, verbal protocols, verbal reports, language learners, second language learners, think-alouds

I. INTRODUCTION

Over the past decade, trends have been noted towards the re-conceptualization of second language acquisition (SLA). This trend results from an acknowledgement of the interaction between cognitively-based theories and socially-oriented approaches (Grabe, 2009), and their impact on language learning. Proponents of a socially-based theory favor a dialectical approach (Lantolf, 2007), in which constructs originally considered contrary to each other (e.g., individual/social, learning/acquisition) are integrated into one inquiry space in order to facilitate investigation of language, communication and second language learning. Embedded within sociocultural accounts of language learning are cognitivists' (Ellis & Larsen-Freeman, 2006) conceptualizations of "superposition." In a superposition, dichotomous and paradoxical conceptions of second language emergence and acquisition relinquish their roles as "polar opposites" (Ellis & Larsen-Freeman, 2006) and are synthesized to understand more closely, the facility of English Language Learners' (ELLs') with two languages as they interact in social contexts. The emerging awareness of this collective "social" within a cognitive whole is largely responsible for the increasingly modified view of language learners and for re-envisioning the latter as a "national asset" (Castek et al., 2007).

However, this more expansive and inclusive perspective is not so evident in second language research conducted with certain methodologies. Considered a methodological tool, verbal protocols have been used to investigate the reading processes of language learners (LLs) in a majority of the studies in the second language acquisition (SLA) field. During the inception of this methodology, Aristotle and Plato utilized verbal protocols to invite individuals to provide feedback concerning their thoughts (Pritchard, 1990). Thousands of years later, John Watson (1920) recognized the connection between thinking and the neural activity of "inner speech", which led to the proposition of "thinking aloud"/verbal protocols as a substitute for introspection.

In subsequent decades, Ericsson and Simon (1984; 1993) produced a seminal piece based on studies in which researchers utilized concurrent verbal protocols to elicit information concerning participants' thoughts during prescribed tasks. More recently, verbal protocols have gained increased prominence as a tool for understanding reading processes. Yet, Afflerbach (1990) is careful to point out that protocols are themselves flexible methodological tools. He argues for a more socially driven approach, advocating for researchers' awareness of their participants' construction of knowledge during protocols. Yet, when deployed in second language (L2) reading research, the verbal protocol methodology continues to be predominantly driven by cognitivist perspectives (Goo, 2010; Leow, 1997; Leow, Hseih, & Moreno, 2008; Rao, Gu, Zhang & Hu, 2007; Zhang, Gu & Hu, 2007) in which situational determinants (Jenkins, 1979) and constructively responsive elements involved in reading (Pressley & Afflerbach, 1995) assume little significance.

Considering this, we assert the need for a paradigm shift in the use and interpretation of verbal protocols, generally, and specifically within SLA reading research. As change is experienced in conception of verbal protocols, the shift away from an exclusively cognitive orientation of this methodology creates the need for its conceptualization as a tool, which not only examines cognitive processes but also considers "the social". It is this underlying assumption, which must first be present as a tenet for discussing veridicality of verbal protocols, albeit, if this discussion continues to be a necessity after all is said and done. Notwithstanding, we acknowledge the groundbreaking contribution of Ericsson and Simon's (1984; 1993) information processing model, from which many researchers in the SLA field have derived

guidelines for the procedures of obtaining verbal reports. We therefore utilize the propositions made by Ericsson and Simon (1984; 1993) in their seminal review based on verbal protocols as a basis for out interrogation of the literature. While the Ericsson and Simon propositions are solely cognitive in origin, their use here is consistent with the studies that are reviewed as well as the underlying theoretical perspectives of those studies.

II. VERBAL PROTOCOLS

Referred to as 'verbal reports' or 'think-alouds' (Bowles & Leow, 2005; Leow & Morgan-Short, 2004; Rosa & O'Neill, 1999), verbal protocols constitute a methodological procedure through which participants report their thought processes while completing a task. Verbal protocols may either be concurrent, retrospective, or introspective (Pressley & Afflerbach, 1995).

In spite of efforts to validate verbal protocols as a methodological tool, protocol elicitations continue to be criticized with regards to reactivity (Ellis, 2001; Jourdenais, 2001; Leow, 2002). However, in this paper we are not concerned with reactivity per se, but rather with one of its effects. That effect is veridicality, or the probability that "processes underlying behavior may be unconscious and thus not accessible for verbal reporting" as well as the "possibility that verbalizations, when present, may not be closely related to underlying thought processes" (Ericsson & Simon, 1984; 1993, p. 109). Although identified by Ericsson and Simon (1984; 1993) as a key issue in reported protocol data, alerts to monitoring for veridicality appear to have had little consequence in empirical studies based on the extent to which verbal protocols continue to be utilized in various domains (Green, 1998; Ericsson, 1988; Pressley & Afflerbach, 1995; Hughes & Parkes, 2003). Yet, the concerns with veridicality seem sufficiently valid to warrant intermittent reviews of protocol analysis (Ericsson, 2006), and by extension, their use with language learners.

III. THE LITERATURE

In undertaking the task of examining veridicality, we drew from current research concerning the use of verbal protocols as a methodological tool for LLs (Author & Kim, 2012). During the preliminary research which provided a description of the state of the research in this area, we examined refereed empirical studies from the SLA field published between the years 2000-2011. These studies involved participants as subjects at every level of the education system, within and outside of the United States, and extended beyond second language research to multilingual inclusive of reading research studies. Overall, 30 empirical studies were selected for the preliminary review (Author & Kim, 2012). These studies were then categorized based on methodology, i.e., quantitative, qualitative or mixed-methods. Of the 30 empirical studies gathered, 20 were qualitative and mixed-method studies. Given our interest in considering the methodological concerns of verbal protocols within research studies, in which qualitative approaches played a major role, we chose the qualitative and mixed methods studies (which included qualitative research paradigms) for this analysis. Our rationale for the selection of qualitative studies was based on a recent review of the research which noted the tendency of researchers to focus on quantitative studies within the SLA field, specifically with regards to introspection (Richards, 2009). Maintaining an emphasis on qualitative studies in this review would illuminate understanding of the processes engaged in when using verbal protocols from a qualitative research perspective.

IV. FRAMEWORK FOR THE REVIEW: METHODOLOGICAL RECOMMENDATIONS

Our framework for analysis was based on Ericsson and Simon's (1993) proposition for the use of verbal protocols. Within this framework, we chose to focus on non-veridicality, i.e., the probability that "processes underlying behavior may be unconscious and thus not accessible for verbal reporting" and "possibility that verbalizations, when present, may not be closely related to underlying thought processes" (Ericsson & Simon, 1984; 1993, p. 109). To accomplish this goal, we found it necessary to first identify the recommendations related to non-veridicality of verbal protocols as specified by Ericsson and Simon (1984; 1993). The following recommendations appear to be particularly applicable to obtaining veridicality in the use of verbal protocols:

(a) think-aloud data should reflect exactly what is being thought about through the use of concurrent protocols as well as verbal cognitions rather than nonverbal cognitions (images), (*concurrent protocols increase representativeness of thoughts*).

(b) fully automatic processes are difficult to self-report so it is necessary to slow down processing for such processes or use retrospective reports by having subjects specify their thoughts in response to a specific type of signal which interrupts the automatic process, (*slow down processing*);

(c) certain types of information will more likely be reflected in protocols than other types of information (i.e., information concerning the product of one's processing may more likely be reflected in the self-report than thoughts that are present as a result or as an inherent part of the thinking process) (*emphasize process over product*);

(d) asking subjects to provide a generalized description of their processing across trials is particularly problematic because it is possible that only the operations involved in early trials were conscious (*tap current processing*);

(e) the directions given to participants producing verbal protocols and the testing situation should be such as to discourage participants from providing descriptions or explanations of their processing since reports of intermediate and final products of processing are preferred above descriptions of explanations of processing directions to think-aloud

(provide verbal protocols) can be rather open ended, or they can direct participants to report a specific type of information that they have in working memory (*direct participants to provide non-explanations*);

(f) there are individual differences in ability to provide think-aloud reports; it is possible that general verbal ability provides individuals with an advantage to report verbal protocols (*consider participants' verbal abilities*);

(g) it is critical for the researcher to be able to predict what participants will self-report as they attempt a task (*predict study participants' self-reports*). (as cited in Pressley & Afflerbach, 1995, pp. 9-13. The italicized restatement is our elaboration.)

As a framework for investigation, we use these methodological recommendations and considerations to examine veridicality of verbal protocols within the 20 empirical studies reviewed. We acknowledge Ericsson's (2006) caution against lumping all forms of protocol analysis together in seeking a resolution to the challenges faced. We therefore specify the type of protocol being concentrated on as we proceed with analysis.

V. Selected Studies' Adherence to Methodological Recommendations

A. *Increase Representativeness of Thought through Concurrent Protocols*

Ericsson and Simon's (1993) first recommendation suggests the use of concurrent protocols and reports based on verbal cognitions in order to increase the possibility of deriving protocols that reflect exactly the thought process of study participants. As indicated earlier, concurrent methods involve participants' verbalization of thought processes *during* their engagement with an activity. In these studies utilizing concurrent protocols, reading tasks functioned as the aforementioned activity. All 20 of the research studies referenced employed a certain measure of concurrent protocol methodology, with nine studies utilizing *solely* concurrent methods (Akyel & Ercetin, 2009; Alsheikh, 2011; Daalen-Kapteijns, Elshout-Mohr & de Glopper, 2001; Dressler, Carlo, Snow, August & White, 2011; Gascoigne, 2002; Geladari, Griva, & Mastrothanasis, 2010; Stevenson, Schoonen & de Glopper, 2007; Zhang, Gu & Hu, 2007).

For instance, in Alsheikh's (2011) investigation into the strategies used by multilingual students while they read across three languages, participants thought-aloud while reading three passages in the different target languages. Likewise, Daalen-Kapteijns, Elshout-Mohr and de Glopper (2001) examined vocabulary-knowledge-oriented activities of young students through the collection of think-alouds, as participants derived meaning for unknown words from a given context. In yet another instance, Stevenson, Schoonen, and de Glopper (2007) had 253 13-14 year old EFL students indirectly explain their thoughts, that is, provide meta-commentary on what they were thinking. In this instance, the students also concurrently reported their use of language-oriented strategies/content-oriented (based on orientation of processing), regulatory/cognitive/cognitive-iterative strategies (based on type of processing), and above-clause/clause/below-clause (based on domain of processing) strategies in Dutch and EFL.

The three areas of strategy use in Stevenson, Schoonen, and de Glopper's (2007) study were characterized by distinct, but nuanced, differences. Content-oriented strategies in this case involved an attempt to compensate for absence of linguistic knowledge or processing ability in the participants' attempts to understand the linguistic code of the text. Further, the content-oriented strategies focused on the participant's use of methods to create mental models of the text. The mental models were observed to integrate important text-based propositions with participants' prior knowledge. Participants' regulatory strategies, revealed in their protocol data, were comprised of reflective processes in reading text (e.g., planning, evaluating). Their other cognitive strategies included direct processing which involved mental operations (e.g., translating, paraphrasing) and cognitive-iterative strategies involved reprocessing of text without changing fundamental surface structure of the text (e.g., rereading). Above-clause level, clause level and below-clause level strategies were based on readers' attempts to understand reasonably large chunks of text (e.g., whole paragraphs), whole clauses or smaller parts of text (e.g. morphemes/words/phrases) respectively. Clearly, this elaboration of Stevenson et al (2007) reveals the constitutive nature of individual's social and cognitive strategies deployed while generating a protocol, as well as the use of concurrent methods.

The use of exclusively concurrent methods in these nine studies is significant because it reflects researchers' adherence to Ericsson and Simon's (1984; 1993) first consideration: "think-aloud data should reflect exactly what is being thought about through the use of concurrent protocols as well as verbal cognitions rather than nonverbal cognitions (images)" (p. 9).

In contrast to studies that utilized only concurrent methods, five studies obtained retrospective protocols in conjunction with concurrent protocols (Bengeleil & Paribakht, 2004; Nassaji, 2003; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000; Yang, 2006). Among these was Upton and Lee-Thompson's (2001) investigation of university-level L2 readers' use of their L1 to aid in understanding of L2 general expository text. The study design had participants think aloud while they read transcripts of their own protocols that had been recorded previously. After they read the transcripts of their protocols, the participants were asked to make comments about their reading processes in order to explain what they had done while they were reading. The validity of such a data generation and collection process is in part supported by the method of stimulated recall (Gass & Mackey, 2000), wherein participants are confronted with data that they have previously created and asked to respond to it in some way. However, the issue in the current review is the degree to which this stimulated data is related to the thought processes of the participants when they were engaged in the proscribed experimental task. According to guidelines, the stimulated recall would have less to do with traces of processing than would the concurrent data.

In Weshe and Paribakth's (2000) exploration of ten intermediate-level ESL students' responses to different words learning tasks, participants were required to (a) read a list of target words, and locate these underlined words in the text, identify which target words were "connectives" and then find and circle them in the text, (p. 201), (b) match a given list of target words with a longer list of definitions to ensure that they could recognize the target words and their meanings, (pp. 201-202), (c) use a derivational grid on which target words were located to fill in derivations that had been omitted, (d) read given text and identify underlined words which corresponded to the definitions provided, (e) replace underlined words as presented in novel sentences with similar underlined words from the text (p. 203), (f) identify discourse functions of target connectives as these were used in the reading text and (g) rearrange strings of words in which target words were included into sentences in order to direct learners' attention to the characteristics of target words as required in producing new sentences (p. 204). In this research study, the researchers employed both immediate and delayed retrospection, along with concurrent protocols. For the retrospective protocols, the researchers had participants engage in reflection on how they had performed each task, both at the end of the each exercise as well as at the end of the research session. In fact, both of the reflective responses, at the end of each exercise and at the end of the research session are after the fact, and decidedly different from the concurrent protocols. Characteristically, comparisons between concurrent and retrospective data are not undertaken with any of these studies. It is also likely that with such an elaborate task array, participants' attention would distributed and less likely to be focused on concurrent processing.

The preceding five studies, (Bengeleil & Paribakht, 2004; Nassaji, 2003; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000; Yang, 2006) utilized retrospective protocols in contrast with Ericsson and Simon's (1984; 1993) recommendations for concurrent use as a means of increasing representativeness of verbal protocols. Therefore, the results of these studies may constitute a certain measure of unrepresentativeness. Since the concurrent protocols in the studies referenced were obtained prior to reflection/retrospection, there was likely little interference. However, any descriptive reflection before the concurrent protocol would produce interference and therefore be less representative of actual process. Additionally, the value of the reflection as representative becomes a prominent issue in this context because (a) the question arises as to whether reflection remains aligned with the reading process and (b) the value of the reflection becomes dependent on the participants' capacity to remember the actual processes engaged in during protocol collection. Of course, these methodological questions must be viewed in terms of what claims and uses the researchers make with retrospective data.

Related to the issue of representativeness, two studies utilized introspection to accompany concurrent protocols (Chun, 2001; Lee-Thompson, 2008). For example, Lee-Thompson (2008) explored 8 Chinese students in their third year of learning English. The study focused on the students' uses of reading strategies when processing two Chinese texts (narrative and argumentative). Researchers first asked participants to think aloud when they came to break points marked by red dots at the end of each paragraph, and conducted introspection when they asked participants to respond to prompts by providing explanations about their thoughts. In the case of Chun's (2001) participants, the researchers tracked German EFL university students' behavior with ActionCatcher software as they read two texts online while using an internal glossary and dictionaries. As they completed the accompanying exercises related to the reading of each text, they were required to explain each action, i.e., what went on through their minds and to comment on the usefulness of the program. Because these participants were required to simultaneously report their concurrent thoughts and then immediately comment upon those thoughts, the discrete nature of either of the data sets would be difficult to determine.

In both the Lee & and Thompson, as well as Chun studies, the indirect explanation of thoughts differed significantly from providing a concurrent statement of thought. Asking participants to recall the thought processes involved in the generation of a previous protocol is calling for introspective accounts regarding this protocol. When this is done after the completed protocol, one would anticipate little interference in the actual protocol output. However, the content generated during the introspection would subject protocols to the same limitations as other forms of introspection, and raise the concern that introspection was unrelated to the content of the protocol.

Overall, the guideline for *representativeness* through concurrent protocol use was generally found to be incorporated into many of the studies, even in the presence of other verbal report methodologies (i.e., introspection, retrospection). Specifically, in the context of *concurrency*, even when retrospection and introspection were deployed, participants were invited to state their thought processes *as* they read, indicating that the reports were more likely based on verbal cognitions as opposed to non-verbal cognitions. It is therefore safe to say that in the first nine studies referenced which relied solely on concurrent reports (e.g., Akyel & Ercetin, 2009; Alsheikh, 2011; Daalen-Kapteijns, Elshout-Mohr & de Glopper, 2001; Dressler, Carlo, Snow, August & White, 20119; Gascoigne, 2002; Geladari, Griva, & Mastrothanasis, 2010; Stevenson, Schoonen & de Glopper, 2007; Zhang, Gu & Hu, 2007), there was a greater likelihood that a "subset of the information actually heeded in short-term memory" was reflected in the protocols (Pressley & Afflerbach, 1995, p. 9). This is consistent with Ericsson and Simon's (1984; 1993) recommendation for use of concurrent verbal protocols and therefore, veridicality of the protocol outputs should not have been affected in these studies. However, in the subsequent studies examined previously (Bengeleil & Paribakht, 2004; Lee-Thomspon, 2008; Nassaji, 2003; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000; Yang, 2006), in spite of concurrent protocols being incorporated into research, the presence of retrospection and introspection may have increased the possibility of unrepresentativeness of the combined data obtained. Again, it depends upon how the researchers' used the retrospective data in their studies.

B. Slow Down Processing

In their second recommendation, Ericsson and Simon (1993) highlight the importance of slowing down automatized processes, specifically by prompting for verbal protocols in order to sufficiently interrupt otherwise automatized processes. One of the empirical studies reviewed manifested evidence of the researcher' attempt to slow down the reading process in keeping with this recommendation (Lee-Thompson, 2008). In Lee-Thompson's (2008) approach, break points in the form of red dots at the end of each paragraph functioned as prompts to the study participant as the protocol was obtained. The fact that the reading process was interrupted at the conclusion of the paragraph, and not sentence or word level, is significant as one may argue about the effectiveness of such a method in slowing down the reading process, without disrupting processing within sentences or clauses.

At the end of a paragraph, a researcher would be more likely to tap comprehension as a completed product and less likely to intercept comprehension as a process. Since protocols intend to tap process information, waiting until the end of the paragraph has serious implications for representativeness of the data. While the task (reading) is in fact slowed, it is not until the process is likely completed. Interrupting the reading process at the end of a paragraph would be less likely to create a problem with comprehension for readers but more likely to be related to the *content* of processing. Consequently, researchers' verbal prompts such as random "tell me what you're thinking" interspersed inter- and/or intra-sententially are likely to interrupt the processing of the immediate clause. Conversely, embedded red dots at the sentential (and less frequently) intra-sentential clause boundaries would not interrupt syntactic processing (Fodor, Garrett & Bever, 1968; Bresnan, 1978). This is due to the fact that evidence from the literature on semantic processing shows that such processing required of comprehension happens more interstitially at clause boundaries (Jackendoff, 1978). Nevertheless, it remains clear that end-of-paragraph prompting would not interfere with process.

Lee-Thompson (2008) not only used red dots as a signal for interruption of the reading process, but also prompted participants to state what they were thinking while they read. Notably, this practice of prompting was more of an exception than the rule. The absence of prompting during the collection of concurrent reports is problematic as Ericsson and Simon (1984; 1993) acknowledge that fully automatic processes such as reading are difficult to self-report. They therefore recommend the use of concurrent protocols, which *do* interrupt with prompting, to facilitate this process. However, Ericsson and Simon (1984; 1993) also support the use of retrospective protocols by having subjects specify their thoughts in response to the specific signal which had previously interrupted the automatic process (i.e., reading) in which participants were engaged. They further assert that participants be discouraged from providing descriptions or explanations of their processing (see Ericsson and Simon, 1984; 1993, p. 109). However, one might argue that the recommendation for the use of retrospective reports clearly contradicts Ericsson and Simon's (1983; 1994) recommendation for the use of concurrent reports which ensure that thought processes are closely related to verbalizations. Perhaps, Ericsson and Simon's (1984; 1993) contradiction here is the result of the use of numerous studies unrelated to reading in their seminal review.

But Ericsson and Simon's (1984; 1993) review did draw upon research that involved approaches directed at understanding skilled reading, and specific instances are present in which SLA/LL researchers may benefit from specific guidelines for eliciting reports concerning the reading process (p. 254). Among the guidelines pertaining to reading as an automated process, Ericsson and Simon (1993) assert that "comprehension information must be accessed in LTM to generate coherent representation of a text's meaning" (Ericsson & Simon, 1984; 1993, p. 254). In fact, the authors cited researchers who "slowed down" the reading process to permit more complete verbalizations by displaying sentences separately with several lines or some elapsed time between the presentation of sentences, i.e., showing participants one sentence at a time and using retrospective reports after reading. They note that while the nature of verbalization remained the same, in each case, there was a remarkable increase in the amount of verbalization obtained when prompted retrospective accounts were elicited.

Pressley and Afflerbach (1995) allude to both the slowing down of processing and representativeness in their exploration of verbal protocol research in relation to reading processes. SLA researchers' recognition of the importance of slowing down the automated process of reading, as well as their intent to preserve comprehension through the use of complementary protocol formats, may therefore very well be the basis for five of the research studies which deploy retrospective protocols in conjunction with other forms of verbal reports (Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000). What is apparent is that when researchers did choose to deploy concurrent protocols, thus disrupting ongoing reading processes, these researchers also included retrospective protocols, perhaps as a "remedy" for fractured comprehension.

Ericsson (2003) validates the retrospective tool in situations where study participants are merely asked to recall their thoughts, but warns against retrospection in which participants are required to describe "cognitive activities that go beyond immediate recall sequences of already generated thoughts" (p. 14). Ericsson's cautions may be partially responsible for researchers' reluctance to abandon concurrent reporting in favor of retrospective reports.

In keeping with Ericsson's (2003) recommendation, three of the studies that were reviewed involved the use of immediate retrospection (Nassaji, 2003; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000). Nassaji's (2003) consideration of 21 adult ESL learners' inference of word meanings from context in a text first utilized concurrent reports to have participants report what came to mind as they inferred meanings of words. Subsequently, Nassaji (2003) used immediate retrospective protocols to find out whether learners had additional comments on their familiarity with

the words and/or concerning their inference processes regarding the meanings of the words. Similarly, Upton and Lee-Thompson (2001) collected both concurrent protocols and immediate, retrospective protocols as they examined how 20 native speakers of Chinese and Japanese used their L1 as an aid to understanding English general, expository text. In neither of the studies was retrospection employed independently. This is potentially productive research practice as independent retrospection is not likely to tap processes.

Ericsson and Simon's (1984; 1993) recommendation that researchers take pains to "slow down" the reading processing of their participants could have been the basis for researchers' choice to utilize retrospective acts of processing in conjunction with concurrent protocols. The use of concurrent protocols would indeed slow down participants' processing and the addition of the retrospective account would provide needed detail to the quickly collected concurrent data.

C. Emphasize Process over Product

Ericsson and Simon's (1984; 1993) third recommendation and caution regarding verbal protocols indicates the potential for products of processing taking preeminence over participants' awareness of their process data. Of the 20 studies considered, nine were product-oriented (Abbott, 2006; Bengeleil & Paribakht, 2004; Chun, 2001; Daalen-Kapteijns, Elshout-Mohr & de Glopper, 2001; Dressler, Carlo, Snow, August & White, 2009; Gascoigne, 2002; Nassaji, 2003; Paribakht, 2005; Lee-Thompson, 2008). These studies involved products/tasks that were inclusive of drawing inferences, answering questions, and retelling. For instance, in Gascoigne's (2002) evaluation of 16 Native English speaking students' recall of idea units based on bottom-up and top-down processes of reading, students read for the purpose of writing down everything they could recall. In this study, participants vocalized thoughts about the text or thoughts occurring during the product-oriented task.

On the other hand, Paribakht's (2005) 20 Farsi-speaking undergraduate students were first required to read English text quickly for general comprehension, and then asked to repeat the reading in order to guess meanings of unfamiliar boldfaced target words in text (p. 711). While the students completed these process-oriented tasks, they verbalized their thoughts using the preferred language: English, Farsi, or both languages. In this case, the explicit direction for the vocabulary task required the readers to focus on products (the vocabulary) rather than the processes of their thinking during reading. In both of these preceding studies, the focus on product likely influences the verbal protocols that were collected.

More consistent with Ericsson and Simon's (1984; 1993) caution regarding product over process, seven studies *were* process-oriented (Alsheikh 2011; Geladari et al., 2010; Stevenson, Schoonen & de Glopper, 2007; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000; Yang, 2006; Zhang, Gu & Hu, 2007). For example, Geladari et al.'s (2010) investigation of reading difficulties, as well as cognitive and metacognitive strategies deployed by bilingual students while reading, was not geared towards students producing a result. Rather, Geladari et al (2010) focused on how study participants understood the meanings of words and employed reading strategies for their understanding of text.

Similarly, Yang (2006) and Zhang, Gu and Hu (2007) emphasized the reading strategies of study participants. In Yang's (2006) study, 20 intermediate level EFL students in Taiwan were required to read English texts explaining motion, then independently generate meanings emanating from the text in either English or Mandarin Chinese, as preferred. Researchers collected both concurrent reports, in which participants reported their thoughts, and retrospective reports, in which participants explained how they comprehended the sentences, as well as the strategies they used to deal with challenges in comprehension. Focusing on ESL learners, Zhang, Gu and Hu's (2007) research study was comprised of 18 Singaporean Grades 4-6, high- and low-proficiency learners of English. Each participant was required to read 6 English narrative and 6 English expository texts of varied difficulty levels and to verbalize concurrently what they were thinking while they read. In this study, the goal of the researchers was to identify reading strategies that successful Singaporean learners of English use and to note differences in strategy use across grade levels and based on varied levels of reading difficulty. As such, participants were not expected to complete a task as a result of reading, but the reading of the passages themselves constituted the only task participants were required to perform.

Given that the aforementioned studies (Alsheikh 2011; Geladari et al., 2010; Stevenson, Schoonen & de Glopper, 2007; Upton & Lee-Thompson, 2001; Wesche & Paribakht, 2000; Yang, 2006; Zhang, Gu, & Hu, 2007) constituted no product to which participants were expected to aspire or achieve, there was a greater probability of preservation of a possible process orientation.

For studies where protocols were influenced by product specification, such as the ones in which study participants anticipated performing an activity (e.g. retelling information, making inferences, answering questions) as an adjunct to the reading task, Ericsson and Simon (1984; 1993) noted that there was a greater likelihood that the verbal protocols would reflect the anticipated task rather than be a representation of their awareness of the ongoing reading process. While Ericsson and Simon (1984; 1993) do not explicitly state that process-oriented tasks would place a greater onus on the participant to report the process, it may be hypothesized that such would be the case. If the goal of a researcher is to understand reading processes, then research tasks should be geared towards maximizing the probability that the verbal protocols obtained during the reading process would be most representative of that participant's processing, and, therefore, process-oriented studies would more than likely be the norm than would those with product-influenced protocols.

D. Tap Current Processing

Recommendation four holds that participants not be asked to provide a generalized description of their processing across trials because of the possibility that conscious attention would be placed only on operations involved in earlier trials of the verbal reporting process. This would result in the early observations being used as a template or default response, and therefore these would be more readily reported. Of course, such a response set offers little in the way of evidence of processing. Our analysis finds general adherence to this recommendation. Only one of the studies involved participant verbalization across trials (Wesche & Paribakht, 2000). In this case, 10 intermediate-level ESL students at a Canadian university responded to different word learning tasks and subsequently produced retrospective protocols concerning the tasks at the end of the research session. As such, veridicality would likely be affected since participants would be more inclined to report information concerning the initial word learning tasks encountered in the research process. Fortunately, veridicality of the remaining 19 studies was not affected in this regard.

E. Direct Participants to Provide Non-explanations

For recommendation five, pertaining the directions provided to study participants, Ericsson and Simon (1984; 1993) maintained:

> The directions given to think-aloud subjects and the testing situation should be such as to
> discourage participants from providing descriptions or explanations of their processing as
> reports of intermediate and final products of processing are preferred above descriptions
> of explanations of processing. Directions to think-aloud (provide verbal protocols) can
> be rather open ended, or they can direct participants to report a specific type of
> information that they have in working memory. (pp. 10-11)

"Descriptions or explanations of their processing," as noted above may more explicitly be referred to as "introspective" protocols. In two of the 20 studies (Chun, 2001; Lee-Thompson, 2008), the researchers employed such introspection. The directions for introspection procedures in these studies required study participants to describe and/or explain their thought processes. For instance, in Chun's (2001) investigation of 23 learners' consultation of internal and external glossaries while reading on the web, students were to explain each action, what was going on through their minds while they worked, and to comment on the usefulness of features of the program they used during the exercise.

Asking for introspective data conflicts with Ericsson and Simon's (1984; 1993) recommendation as well as Ericsson's (2006) confirmation that the "closest connection between actual thoughts and verbal reports is found when people verbalize thoughts that are spontaneously attended to during task completion" (p. 221). The contrast between the requirements of introspection and the recommendation that directions given discourage participants from providing explanations of process therefore contributes to the likelihood that protocol data collected was non-veridical. Ericsson and Simon's (1984; 1993) admonition against this directive is predicated upon the fact that asking for a description or explanation imputes additional participant processing, and the residue from that processing is offered along with thinking produced "within the moment" of the task. A substitute for this directive, in Ericsson and Simon's (1984; 1993) opinion, could have possibly been to "tell what you are thinking".

In the three studies referenced above (Chun, 2001; Lee-Thompson, 2008; Wesche & Paribakht, 2000), participants were directed to *describe* what they thought while they read and were not required to state specific information about the contents of *working memory*. Since Ericsson and Simon's (1984; 1993) guidelines indicate that directions to think-aloud (provide verbal protocols) can be rather open ended, *or* they can direct participants to report a specific type of information that they have in working memory, Ericsson and Simon (1984; 1993) do not necessarily state negative implications for pursuing either direction. What is noteworthy, however, is the recognition that *directions impact the nature of reports* and therefore, researchers should be willing to acknowledge this impact in presentation of their findings.

F. Consider Participants' Verbal Abilities

Ericsson and Simon's (1984; 1993) sixth recommendation relates to individuals' differences in their abilities to produce think-aloud protocols and the possibility that increased general verbal ability provides individuals with an advantage to report verbal protocols. The importance of considering individual differences of readers and how they vary in their linguistic competence, their background knowledge relative to a target text, and their specific experiences in the interpretations of texts is of paramount importance, not only with regards to their ability to verbalize, but in relation to their background experiences as individual language learners (LLs). As Pressley and Afflerbach (1995) note, study participants vary in their knowledge, experiences and interpretations of texts.

It is therefore problematic that in the studies referenced, researchers generally appear to be oblivious to the nuances between individual participants as they undertake a myriad of reading tasks. For example, in many situations, researchers indicate that participants were Spanish, English, and French students, or state the current level at which these participants operate with reference to a language learned. However, this information hardly accounts for variations in elements such as year of first exposure to the L1, time spent learning the L1, number of countries in which students lived, number of languages spoken in country in which students lived, language predominantly spoken in the home, language in which students were officially taught in school, all of which are variables which significantly affect students' abilities to verbalize thoughts in conjunction with reading tasks.

Bernhardt (2005) concurs with our observed inattention paid to individual variations among participants in empirical studies involving language learners (LLs). She notes that studies involving LLs tend to involve participants who originate from diverse and multiple language backgrounds, and whose experiences with each of any given languages in a study scarcely bear equal resemblance. As such, she asserts that students' identities are to be factored into the reading processes during research of their experiences, and if a reliable representation of their reading is to be obtained, it may be necessary to capture, as much as possible, an accounting of their varied backgrounds, (i.e., home languages and cultures). Consideration of the impact of such factors on the variability of verbal protocols produced within a given context may be easily dismissible because of the arduous nature of such task. However, the practical difficulties in controlling for linguistic and cultural variability does not negate the integral role of such elements in interpretation of verbal report data.

Interestingly, on this note of individual difference, researchers in the reviewed studies generally failed to provide indications of any measures of verbal ability, but rather appeared to confine their descriptions to statements indicating that study participants were adult learners or learners at the higher levels of the K-12 system. Researchers' tendency to examine reading processes of adult learners at the expense of that of younger participants' using verbal protocols has previously been cited as problematic (see Fitzgerald, 1995). Although most likely predicated upon Ericsson and Simon's (1984; 1993) observation that younger learners are less likely to possess the required additional attentional capacity to report their thought processes, researchers should heed Pressley and Afflerbach's (1995) caution that level of educational proficiency does not automatically translate into readers' expertise status, and therefore the assumed, concomitant ability to verbalize may be an unfounded assumption. In other words, it may not be the case that "good" readers are also "good" verbalizers. It is also problematic to operationalize verbosity for selection procedures. The fact that research with LLs continues to be conducted, albeit sparingly, but nonetheless successfully, with students in the younger grades (need a couple of citations here), should account for evidence that verbal protocols do elicit substantive information with adult as well as younger learners. While it may be difficult to determine verbal ability in the initial selection of study participants, research may be geared towards procedures which allow for differentiation of verbal abilities in participants identified for a given empirical study. In this way, interpretation of the protocol data might be allowed to reflect these differentiated abilities.

G. Predict Study Participants' Self-reports

Ericsson and Simon's (1984; 1993) final recommendation focused on researchers' ability to predict study participants' abilities to self-report as they attempted a task. As Ericsson (2003) explains, the completion of a task is dependent upon a predictable set of prior knowledge, which makes it possible for a researcher to anticipate the procedures in which a study participant might engage in to arrive at a particular solution to the task parameters. More appropriately referred to as task analysis, this assessment of the probable sequential elements of a task "provides a set of possible thought sequences for its successful performance, where the application of each alternative procedure is associated with a different sequence of thoughts" (Ericsson, 2003, p. 9). In the research studies considered, while there is reference to the expected responses (strategies, inferences) from study participants (Chun, 2001; Bengeleil and Paribakht, 2004, Lee-Thompson, 2008), there is no study in which a task analysis is provided as an indication of the probable and possible sequences to be expected for alternative procedures in a task or a given series of tasks. While the tasks referenced by Ericsson (2003) for illustration are largely mathematical in nature, it may be possible that a similar procedure can be followed to appropriate a method for determining predictability of verbal protocols of reading, in an effort to enhance veridicality.

Summary

In the previous discussion, we explored the extent to which studies involving language learners (LLs) adhered to Ericsson and Simon's (1984; 1993) recommendations with regards to veridicality of verbal protocols. While researchers tended to adhere to the recommendations related to the use of concurrent protocols, the elicitation of responses concerning current processing and in general, the avoidance of requiring participants to provide verbal explanations, there was evidence to indicate that researchers failed to slow down processing, consider variations in participants' verbal abilities within interpretations of the data and to predict the probable contents of participants'' self-reports. This indicates that due consideration has not been given to verbal protocols as utilized within a cognitive framework, and specifically within Ericsson and Simon's (1984; 1993) cautionary rubric. Failure to attend to their rubric may result in protocols with embedded erroneous data. Awareness of these errant data have created certain fundamental arguments regarding veridicality, resulting from, but apart from those proposed by Ericsson and Simon (1984; 1993). We now consider these arguments.

VI. FUNDAMENTAL ARGUMENTS

Three fundamental arguments relate to the presence of non-veridicality in verbal protocols of language learners (LLs). In these arguments, the assumption is that veridicality of verbal reports is present when verbal output matches mental operations. As such, when this is not the case, non-veridicality is theorized to stem from two major types of errors involved in the data elicitation process. Russo, Johnson, and Stephens (1989) labeled these: errors of omission and

errors of commission. We identified a third error type, which we have labeled: the presence of language(s) as an inherent variable.

Language as an Inherent Variable

Central to our argument concerning the value of verbal reports with second language learners is the "elephant in the room" issue, that is, language itself, was not controlled as a variable, i.e., the studies in Ericsson and Simon's (1984; 1993) seminal review appeared to have largely involved monolingual study participants. In addition, of the 38 studies reviewed by Pressley and Afflerbach (1995), only two studies comprised of second language learners. With LLs, whose linguistic abilities further confound representation of memory processes, depending on verbal reports to access their reading processes raises even further issues of credibility. Ericsson and Simon (1984; 1993) illustrate the complexity involved in the basic process of producing a protocol when they state:

Persons fluent in a second language can usually think aloud in that language even while thinking internally in the oral code of their native language or in non-oral code. In this case, there is nearly a one-to-one mapping between structures in the oral code of the first language and the code of the second language that is used for vocalization. How much the thinking is slowed down will then be a function of the subject's skill in the second language. (p. 250)

Whereas certain studies in second language learning do allow such learners to verbalize processes in the language with which they are most familiar, the challenges inherent in reading and performing a task in a second language (e.g., usually English), subsequently conducting interpretation through the native language, and deciding whether to revert back to English or to relay the contents of memory in the native language are significant and do influence the composition of protocols.

Yet another linguistically-based concern arises from Russo, Johnson and Stephens, (1989). They raise concerns regarding the entire enterprise of collecting protocols, and suggest that judgments and decisions concerning veridicality in the use of verbalized protocols are misplaced. These beliefs in the futility of testing the veridicality of a verbal report are potent when its accuracy, relative to the underlying processes, is already significantly altered by verbalization of the process. The immediate response that comes to mind is "Why bother?" And our answer is that protocols continue to be used. Russo, et al.'s concern has been largely dismissed in studies with monolingual learners because of the English language existing across groups and across studies. That is not to suggest that these issues are no longer operating, but that research attention has shifted in focus, away from this problem of representation. It remains a crucial point for L1 and L2 research, particularly considering L2 research often is influenced by research undertaken in single language studies. In L2/SLA/LL research, language is an added, inherent variable, which dictates the linguistic product of such learners, and therefore any attempt to verbalize reports not only undergoes transformation during verbalization, but also experiences alteration due to linguistic interference. In other words, the language task required and the demand to verbalize that task find themselves competing for the linguistic capacity (Sanz, Lin, Lado, Bowden & Stafford, 2009), thereby affecting completeness (omission) *and* accuracy (commission) of the verbal protocols.

Consistent with these claims, contemporary theoretical trends seem to justify the illogicality of attempting to validate verbal protocols. Smagorinksy's sociocultural view of verbal protocols asserts that speech is socially constructed and therefore not a reflection of cognitive processes. Therefore, there is less focus on whether contents of the mind "spill over" in contents of talk (Smagorinsky, 2011). His attempt at reconceptualizing verbal protocols draws from both Ericsson and Simon's (1995) information processing (i.e., cognitivist) and Vygotsky's socio-cultural-historical theory. In this regard, Smagorinsky (2011) presents verbal protocols as a methodological tool that elicits 'talk about thinking', and therefore may be altered in literacy research to elucidate understanding of the social nature of speech (Smagorinsky, 2011). Drawing upon Cole's (1996) view of the interrelatedness between cultural and biological development, and Bakhtin's (1986) addressitivity and dialogicality, Smagorinsky (2011) maintains that "egocentric speech and think-aloud methodologies are both part of a hidden dialogue" (p. 237) and that the researcher's concern in obtaining a verbal protocol, should be to explore the intersubjectivity between the researcher and participant in the participant's construction of the verbal report within a particular reading context and task. This presupposes that veridicality regarding protocols be placed on a backburner since nuanced understandings of difference in a verbal protocol become an *expected* component of the research process and even *central* to investigation. However, it is important to note that this argument is directed towards literacy research in the monolingual context and therefore does not consider cross-linguistic features (Herdina & Jessner, 2002; Jessner, 2008) present in LLs' reading processes. Yet, Smagorinsky (2011) does provide an alternative perspective on the use of verbal protocols with LL participants, that one would not only expect the types of differences detailed in this critique, but also treat them as informative differences from monolingual participants.

VII. A WAY FORWARD

In the preceding argument, we first utilized a cognitivist approach to interrogate 20 LL reading research studies involving the use of verbal protocols on the basis of Ericsson and Simon's (1984; 1993) recommendations. In this process, it was observed that researchers aligned with a few of the guidelines for obtaining veridical protocols, but failed to adhere to others. This suggests that from a cognitivist's perspective, we are justified in being concerned regarding the veridicality of verbal reports. We then discussed veridicality of LLs' verbal protocols based on the possibility that errors of omission, errors of commission and the role language as an inherent variable operated to

invalidate these reports. We concluded with consideration of the arguments against veridicality based on ground-breaking theoretical trends which signify the importance of a holistic approach to literacy research as opposed to the dichotomized cognitive versus sociocultural notion. While Smagorinsky's (2011) work is yet to be extended to LLs, we concur that it does interrupt debates grounded solely in cognitivist notions of verbal protocols, and although a sociocultural approach to exploring critical issues within verbal protocols does not negate the critical nature of LLs' cognitive capacities in the reading process (Bowles, 2010a; Bowles, 2010b; Bowles & Leow, 2005), it does alter the nature of the arguments raised with regards to this methodology.

Currently, as has been illustrated, the veridicality of verbal protocols as used with monolinguals is disputable enough to devalue claims for its use in second language research. This finding is credible from a solely cognitive perspective on verbal protocols. Not only is there a heightened possibility of errors of omission with LLs, but there is also the tendency for errors of commission to be exacerbated. But this argument, made from a cognitive perspective, is transformed by adopting a socio-cultural perspective. Explanations and understandings of verbal protocols within L2/SLA/LL contexts should integrate elements from both cognitive and socio-cultural theories. Mindful integration of cognitive and socio-cultural thinking can shift the focus from accuracy of verbal protocols to the nuances inherent in linguistic and cultural differences demonstrated in LLs' reading processes, as revealed in protocol accounts.

Rather than emphasize the need for greater attention to Ericsson and Simon's (1984; 1993) recommendations, in failed attempts to maintain rigor and veridicality of such LLs' protocols, an alternative approach is to systematically explore via empirical studies the ways in which LL's reading processes constitute social, linguistic, and cultural artifacts as they construct meaning in the context of literacy within the 21st century. As such, the previous call for more systematic research into the validity of verbal protocols for language learners (Bowles, 2008; Fitzgerald, 1995; Leow & Morgan-Short; 2004; Pressley & Afflerbach, 1995) may now be replaced by the necessity to delve into verbal protocols as a sociocultural tool for better understanding the reading processes of LLs.

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Reading and Spelling in Arabic: Linguistic and Orthographic Complexity

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Abstract—This paper presents a discussion in an attempt to understand how reading and spelling processes in Arabic are influenced by the orthographic and linguistic uniqueness of the Arabic language, and what are the implications of this uniqueness on the acquisition of literacy skills from cognitive and developmental psycholinguistic points of view. From the psycholinguistic point of view, the paper deals with the unique developmental trajectories of phonological processing skills within the diglossic context of Arabic beside to the contribution of the orthographic exposure to the establishment of the phonological representations among native Arab readers. Other psycholinguistic and cognitive processes such as morphological and visual processing and their role within context of reading and word recognition were discussed. Comprehensive conclusions are suggested for the applied and research fields.

Index Terms—reading acquisition, Arabic orthography, diglossia, spelling, phonological awareness, morphological awareness

I. Introduction

Reading and spelling acquisition in general is a challenging process for children, and requires sufficient development of different cognitive and psycholinguistic abilities. Within different language systems, this process may be even more complex and challenging for children with low readiness due to the linguistic and the orthographic complexity of their specific written language. However, the main research findings about reading and spelling have come from English-language research (Share, 2008). This body of research was focused mainly on the acquisition of reading and spelling in the English language, which differs in its linguistic and orthographic features from many other alphabetic orthographies. In the last decade we have witnessed an intensity of research that examines the impact of specific linguistic and orthographic features of different language systems on the process of acquiring reading and writing in those systems. One of those interesting cases in terms of orthographic and linguistic features could be the Arabic language (Abu Rabia & Taha, 2006a).

II. Linguistic Uniqueness and Psycholinguistic Abilities

Arabic belongs to corpus of languages named Semitic languages. Different from other Semitic languages, Arabic Spoken language has different vernaculars which vary from one geographic area to another. The difference between those vernaculars can be expressed on all linguistic domains; phonological, morphological, syntactic and semantic levels. For example, we may find within one specific vernacular in a particular geographical area the existence of certain phonemes, when in turn, those phonemes could be absent in another vernacular of another geographical region. In addition, the meaning of certain words may vary from vernacular to another, beside the fact that verbal expressions that indicate a specific meaning can vary between different regions. In any case, all variations of different spoken vernaculars are different from the Modern Standard Arabic (MSA), which is considered universal literary language for Arabic speakers. The literary language is characterized by specific grammatical rules, with specific semantic and phonological systems differentiated from all spoken variations. Usually, the first time that Arabic-speaking children are exposed to the written standard Arabic is when they begin to read and write. Within this situation, and specifically at the point in time of learning about the Arabic alphabetic system and letter-sound correspondences, the children may find themselves exposed to a new linguistic system featured by phonological and syllabic structures which are different from those of their own spoken vernacular linguistic system. This linguistic distance between the written and the spoken language is a classic example of a specific linguistic situation called "Diglossia" (Ayari, 1996; Ferguson, 1959), and already has an effect on the acquisition of phonological awareness, reading and writing among Arabic-speaking children (Abu Rabia & Taha, 2006a; al Mannai & Everatt, 2007; Saiegh-Haddad, 2003, 2004). Following from this situation, and within the phonological level, phonemes that only exist in MSA and not within the spoken vernacular are considered as diglossic phonemes.

In the last decade, several psycholinguistic studies in the field of reading acquisition in Arabic have been conducted. Those studies dealt intensively in investigating the effect of this special linguistic situation on the process of reading acquisition and related domains such as spelling (Abu Rabia & Taha, 2004, 2006a, 2006b; Saiegh-Haddad, 2003, 2004,

2007). According to Saiegh-Haddad (2003, 2004, 2007a), the pre-school linguistic experience and exposure determine the phonological representations and the access quality to those phonological representations. Saiegh-Haddad supported this postulation by several studies. In one of those studies (Saiegh-Haddad, 2003), kindergarten and first grade native Arabic-speaking children from north of Israel were tested with two phoneme isolation tasks, one for the initial phoneme and the other for the final phoneme. These phonemes were divided into two linguistic categories, spoken phonemes and standard phonemes. The children were asked to isolate the phonemes either from heard words or syllables. The syllables themselves were divided into two categories, spoken syllables and standard syllables. The findings of this research confirmed the previous assumption of Saiegh-Haddad about the linguistic constraints for the phonological representation among native Arabic children. It was found that the access to standard phonemes within the isolation process were more difficult than with the spoken phonemes. In the same spirit, the isolation from spoken syllables was easier and more effective than that from standard syllables. Within the same study, Saiegh-Haddad tested the decoding ability among the children using pseudowords decoding task. The findings showed that the large numbers of decoding errors were measured for pseudowords with MSA phonemes and syllabic structures.

According to Saiegh-Haddad, the linguistic distance between spoken and Standard Arabic, which has a great effect on the phonological representations among native Arab speakers, can be the main reason for the phonological awareness delay in development among Arab children when we consider the contribution of the phonological awareness to reading and spelling acquisition within alphabetic orthographies. Accordingly, Saiegh-Haddad (2005) found that the fluency of the decoding abilities, especially for new words in Arabic, is related to the degree of awareness to the standard phonemes. Such awareness increases throughout the exposure to reading and writing and continues to develop throughout elementary school (see Figure 1). This development is a direct result of the intensive exposure to the grapheme-phoneme correspondences of the written Standard words and makes the postulation about the contribution of the exposure to print to the development of the phonological representations of the words. According to Taha (in preparation b), the main contributor to the development of grain size of phonological awareness abilities among native Arabic-speaking children for the MSA words is the familiarity with the orthographic representations of such words. Taha postulates that the surface orthographic features of the written vowelized Arabic and the one to one phoneme-grapheme correspondences in spelling of the majority of the written Arabic words enable the child to use his knowledge about the orthographic pattern of the word as mechanism of feedback while performing phonological awareness tasks like the segmentation one. Accordingly, Taha found that the phonological segmentation of pseudowords in Arabic was less accurate than the segmentation of real words due to the fact that the children are not familiar with the orthographic patterns of those pseudo words (Figure 1). Also, Taha found that the phonological segmentation of words with surface correspondences between phonemes and graphemes were easier than the segmentation of words with deep correspondences. Accordingly, familiarity with the orthographic patterns of written Arabic words strengthens the phonological representation of such words. This postulation could be explained by the notion that the transparent relationship between the orthography and the phonology makes the familiarity with the orthographic pattern of the written words a main contributor to the phonological representation of such words. Accordingly, because of the surface features of the orthographic patterns of written Arabic words, and specifically the vowelized patterns, the exposure to reading and writing could be the main factor in establishing intact phonological representations of written words in Arabic. Anyway, the mutual relationship between the lexical orthographic representations and the phonological abilities was postulated by Taha (2006) suggests that phonological superiority could lead to lexical processing superiority.
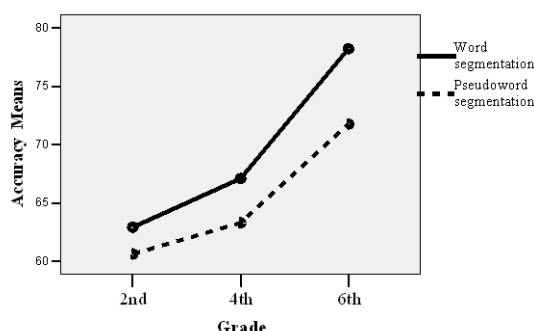
Figure 1. Accuracy on phonological segmentation of words and pseudowords by grade according to Taha (in preparation b)

Beyond the effect of the presence of diglossic phonemes, other phonemes considered as emphatic. Emphatic phonemes are those similar to other "soft" phonemes in Arabic but pronounced emphatically using the same articulation parts (for example the emphatic phoneme /ض/= ḍˤ considered as emphatic to the soft phoneme /د/=d). Within some vernaculars, some of those emphatic phonemes are absent within the specific phonological system of such vernacular

(for example the emphatic /dˤ=ض / does not exist within some spoken vernaculars). This phonological similarity between the emphatic and the non emphatic phonemes produces difficulties in spelling words that include one emphatic phoneme or more. A result of this difficulty can be inaccuracy in spelling. This spelling inaccuracy can manifest as phonetic errors (the subject writes down a pseudo-homophone instead of writing the correct orthographic pattern of the word e.g. ضفضع instead of ضفدع). Therefore, spelling words that contain those emphatics requires a specific familiarity with the word's orthographic pattern and demands intensive cognitive resources. Research on Spelling error analysis in Arabic found that the phonetic errors were developmentally the dominant spelling errors types from Grades 1 to 9 (Abu Rabia& Taha, 2006b). Abu Rabia and Taha postulated that the continued establishment of specific orthographic lexicon and reliance on direct phoneme- grapheme encoding while the full orthographic knowledge about the specific word does not available are the main causes of the phonetic errors. As mentioned above, this kind of errors emerged as the predominate type among normal spellers through different ages were found to be the predominate type among native Arabic dyslexic readers (Abu Rabia & Taha, 2004). Accordingly, words including emphatic phonemes can be spelled into two homophone orthographic patterns or more, and just one of those patterns could be the true one according to the Arabic orthographic conventions. As a result, the spelling of emphatic words in Arabic demands proficient spelling abilities and a strong establishment of the mental orthographic lexicon. This may explain why phonetic errors become the predominate errors along the development of orthographic knowledge, simply because there are always new emphatic words which the speller must be exposed to, while he/she does not yet have any stored orthographic patterns of those words. According to Abu Rabia and Taha (2004), this situation of producing the phonetic errors suggests the importance of the existence of lexical routes in the processes of spelling in Arabic for overcoming the production of such errors. Abu Rabia and Taha proposed a dual model for spelling in Arabic that illustrated the trajectories of the spelling process for familiar and non-familiar words. Based on the basis of the dual-route cascaded (DRC) model (Coltheart, Perry, Langdon & Ziegler, 2001; Coltheart, 2005), this model proposed phonological route (mapping the phonemes into graphemes directly) for spelling new unfamiliar words and lexical route for spelling familiar words and specifically words with specific orthographic features that cannot be written down only by reliance on phoneme-to-grapheme correspondences. Abu Rabia and Taha postulated that this lexical route contains the specific spelling rules in Arabic and the morpho-orthographic patterns beyond specific word knowledge and specific reading and writing rules.

III. ARABIC MORPHOLOGY, PROCESSING AND LITERACY ACQUISITION

The difference between the MSA and the spoken vernaculars can be expressed as differences in the morphological domain as well. In general, most of the words in the Arabic language, i.e., spoken vernaculars and the literate language are morphologically derived from roots. The root presents the basic and the general semantic meanings of all words which are derived from it. In general, the roots are composed from three to four sounds that could be represented orthographically by three to four letters. The order of those sounds in specific spoken words or the root letter in the case of written word must be consistent. Changing the order of those sounds or letters produces a new and different root. Accordingly, we can find that different words which were derived from the same root share a common basic semantic relatedness. This process of derivation of words from a specific root produces different nouns or verbs depending on the pattern that instills the root letters. So, we can find verbal patterns and noun patterns. The pattern represent a functional-syntactical and lexical meaning, accordingly different words with different roots that share the same pattern could have common functional meaning. For example: the following words: مدْرَسَة (school) مَزْرَعَة (farm) مَغْسَلَة (laundry) share the same pattern مَفْعَلَة. The general lexical status of those words means a functional places were work is being doing there. Although those words have different specific meanings, but because of the shared pattern we can make a deduction that there is general lexical relatedness between those words; all those words describe places of work. This lexical relatedness is a direct result of the lexical function of the shared pattern. If we keep attention to the written forms of the aforementioned written words we can notice that there are common graphemes between the different written words, which appear at the same sequences within the three written words: the first grapheme and the last one beyond the diacritical marks (the small signs above the letters). Those common graphemes represent the specific pattern's graphemes. Different patterns have different essential graphemes that differentiate one pattern from the other. These graphemes may appear as prefixes, suffixes, infixes or all of these in the same pattern. Three or four letters within each pattern represent the places of the root's letters in the derivation process of new words by adding the root letters to the pattern. Usually the letters (ـلـ) ل (ـعـ)ع (ـفـ) ف represent the general pattern letters that are intended to be replaced with the specific root letters in the derivation process. The letter /ف/ in each pattern is always replaced by the first letter of the root. The letter /ع/ is intended to be replaced by the second letter of the root. Whereas the /ل/ is intended to be replaced by the third letter of the root. For example, the word مكتبة which is derived from the root ك ت ب and the pattern مَفْعَلَة (figure 3 illustrates the components of the pattern مَفْعَلَة).
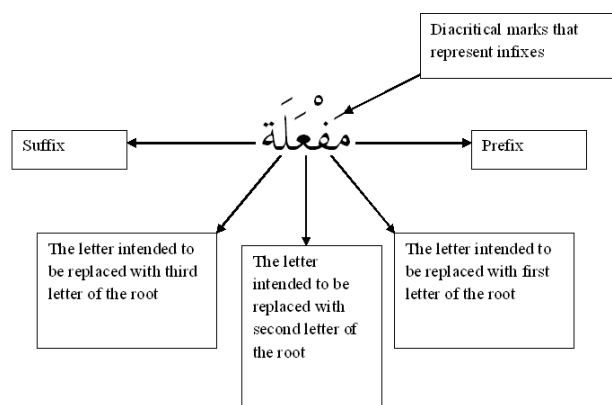
Figure 2. Illustration of a noun pattern's morphemes and their grapheme representations within the whole pattern

Some researchers tend to believe that there is a direct impact of morphological awareness among readers of Semitic languages on their reading and spelling acquisition. Taha and Saiegh-Haddad (In preparation) found that morphological awareness among native Arabic-speaking children can be reached within two different trajectories, the root awareness trajectory and the pattern awareness trajectory. According to Taha and Saiegh-Haddad, children can reach the root awareness earlier than the pattern awareness, and this can be taken as evidence that deducing the relationship between words according to their patterns is much more cognitively demanding than deducing the root relationship, and accordingly pattern awareness develops at later stages. One important finding of Taha and Saiegh-Haddad's study was the contribution of the awareness to the morpho-orthographic features of the morphological patterns to spelling words and pseudowords inflected by those patterns. The researchers postulated that the speller relies on his/her morpho-orthographic knowledge of those patterns while spelling the words. Those essential morpho-orthographic features of different written words derived from the stem or inflected on the same pattern are consistent between the different words; accordingly this matter can lead the speller to use his/her morpho-orthographic knowledge to spell new words using the pattern analogy and his/her root knowledge. This strategy makes the spelling more accurate. It means that this morpho-orthographic knowledge among Arabic spellers can be used as a cost-effective strategy because while spelling a word, the awareness to the specific pattern that this word was inflected on and the awareness to the root letter sequences of the specific word could produce a monitoring system in spelling. It is enough to be deducing to the morpho-orthographic features of the word pattern for spelling each word that inflected by this pattern using the analogy strategy with other familiar words that have the same pattern. This finding is consistent with the Abu Rabia and Taha's (2004) spelling model. In their model, Abu Rabia and Taha postulated that morphological knowledge is an essential component of the orthographic lexicon among native Arabic readers. For example, the two words maDRaSa and maKTaBa are derived from two different roots but share the same pattern (the pattern= MaFAala[1]). That means the awareness to the morphemes of the pattern can prevent spelling mistakes, while this morphological knowledge can be used as a monitoring system for controlling the spelling errors, because as it is presented in this example, the essential pattern morphemes are repeated within the different words. The awareness to this repetition may be used to control the spelling performance. So the orthographic level of knowledge in Arabic includes the morph-orthographic knowledge (pattern morphemes and root morphemes) beyond the specific orthographic patterns of the written words. Recent findings are supporting this notion where morphological awareness and knowledge contribute to the organization of the mental lexicon among Arabic readers. For example, Abu-Rabia (2007) compared the performances of normal readers versus dyslexic readers on several measures that affect reading in Arabic. The results of his research reveal significant differences between normal and dyslexic readers on all reading and spelling skills and the linguistic and orthographic skills as well, such as morphological awareness and syntactic awareness. One important finding was the significant prediction power of morphology, which had been measured by to tasks of identification and production, to reading accuracy and reading comprehension among the both reading groups across the different grades. Abu-Rabia postulated that the knowledge of the morpho-orthographic structure of the word was the best facilitator of reading accuracy and reading comprehension. The findings of Abu-Rabia are consistent with other findings that suggest the important role of morphology in the organization of the mental lexicon of Arabic readers (Abu-Rabia& Taha, 2004; Boudelaa & Marslen-Wilson, 2001; Purnet, B dand, & Idrissi, 2000). The main source of this assumption about the role of morphology in the organization of the mental lexicon was the analysis of reading errors made by Arabic readers. Within their study, Abu-Rabia and Taha (2004) found that the morphological errors in reading were the predominate error type among normal and dyslexic readers. These results were explained by the notion that both literary Arabic and spoken Arabic are rich with morphological structures, and because when there is a visually and phonologically similarity of words, usually related to the same root, this causes morphological types of errors in reading words in Arabic. This

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[1]Note that the essential letters of the pattern were written in small letters while the root letters were written in upper-case letters.

finding indicates that the reader of Arabic relies on word-recognition strategies that involve high morphological mapping. Recent data from Taha, Ibrahim and Khateb (submitted) supports this finding, as the morphological errors were found as the major type of errors made by reading-disabled readers with mild phonological deficits. Other researchers found that within deep dyslexia in Arabic we can find that morphological errors could be found as the main error type which characterizes the inaccuracy of the failure in word recognition (Béland & Mimouni, 2001; Purnet, Béland, & Idrissi, 2000). Also, in this case of deep dyslexia in Arabic, the authors tend to believe that roots exist as lexical units in the mental lexicon of speakers of Arabic. This postulation is supported by findings from a case study of bilingual patient with deep dyslexia who speaks Arabic and French. These errors (morphological) differ quantitatively (error rate) and qualitatively (error types) in the two languages of the same patient (Purnet, Béland, & Idrissi, 2000).

IV. Arabic Orthography and Visual Word Recognition

Along with the general domain on the research of visual word recognition, many researchers believe that the timing of those processes involved in the visual recognition are affected by the features of the written word such as the word frequency (Froster & Chambers, 1973), orthographic similarity with other written words (Davis & Lupker, 2006) and the lexicality effect (word versus non-word) (Coltheart, 2005; Sereno & Rayner, 2003). Some researchers postulate that the speed of visual recognition of words can be affected by other factors, such as the specific orthographic features of a language's writing system. For example, some researchers postulated the gaze duration that can be measured by using oculomotor recording during the reading process differs between different languages as a direct result of the different orthographic features of the languages (Roman & Pavard, 1987). Recently, we can witness extensive data from different studies that highlight the effect of the orthographic specificity on the speed of visual word recognition (e.g., Velan & Frost, 2011). Likewise Ibrahim, Eviatar, and Ahron-Peretz (2002) found that the specific orthographic features of the Arabic orthography can affect the visual word recognition in Arabic on the very early stages of letter identification. In their research, Ibrahim and colleagues (2002) found that those specific features of the Arabic orthography compared with another Semitic orthography (Hebrew) produce a visual load within the visual word recognition and the result is slower orthographic recognition as compared with other orthographies. According to this study, the Arabic orthography has specific orthographic features that can affect the speed of visual word recognition as compared with other languages. So, what are those specific orthographic features?

Arabic is a language written in an alphabetic system of 29 letters, all consonants except three, the long vowels. Most Arabic letters have more than one written form, depending on the letter's place in a word: beginning, middle, or end. In addition, the letters are divided into categories according to basic letter shapes, and the difference between them is the number of dots on, in or under the letter. Dots appear with 15 letters, of which 10 have one dot, three have two dots, and two have three dots. Some of the letters can be connected with former and subsequent letter within the same word, while other letter can be connected just with former letters within the same word. The result of these conditions can produce different types of written words: 1) full connected words (connected letters) 2) partially connected words 3) non-connected words. The following are examples of each of these types of words: a non-connected word=دَرْس (lesson), a partially connected= نُور (light), and a fully connected= عَسَل (honey). Also, most letters have more than one shape. The shape of each letter can differ according to its place and its connectivity with former and subsequent letters. For example, the basic and non-connected shape of the grapheme س could change according to its placement within the word: سرير، عسل، رأس، ملبس. Some authors postulate that the orthographic features of the written Arabic can produce a visual load and affect the timing and slow down the orthographic processing (Eviatar & Ibrahim, 2000). Different from this assumption, recent findings from the study of Taha, Ibrahim and Khateb (2012), showed the processing of non-connected words by proficient normal readers is more time consuming and evident from the brain activity, which was measured by electrophysiological measures and show earliest processing differences between non-connected and connected words That were measured near the N170 component. This component represents the earlier stages of visual recognition.

In addition Arabic words are a combination of consonants and vowels. Skilled and adult readers are expected to read texts without short vowels; according to Abu-Rabia (1999) this demands heavy reliance on context and other resources. Beginners and poor readers read texts with short vowels. Vowelized Arabic is considered shallow orthography, and unvowelized Arabic is considered deep orthography (Abu-Rabia & Taha, 2006a). Reading accuracy in Arabic requires vowelizing word endings according to their grammatical function in the sentence, which is an advanced phonological and syntactical ability (Abu-Rabia, 2001).

The complexity of the visual information that each written word can carry (like different shapes of different letters, dots and the vowelization marks) forces the reader to rely heavily on visual processing besides the phonological processing. This postulation was supported by Taha (2008). Within his study, Taha examined the contribution of several cognitive processing skills to the accuracy in reading isolated vowelized words among 6th grade native Arabic readers. The participants were tested with different tasks to measure their phonological processing, naming ability, and their visual processing skills. Using a stepwise regression, it was found that the visual processing skills succeeded to predict significantly the accuracy in reading isolated words ($R^2 = 16.8\%$) beyond the significant contribution of the phonological processing skills ($R^2 = 31.9\%$). According to those findings, Taha postulated that both reading and visual word recognition in Arabic depend on sufficient visual processing skills beyond the phonological skills.

V. SUMMARY AND GENERAL CONCLUSIONS

The different research findings support the notion that reading and spelling in Arabic as literacy skills are affected by the specific linguistic and orthographic features of the language. The linguistic reality and specifically the diglossic situation have a significant impact on the development of the phonological representations of words in MSA at the lexical level. It was found, that the main facilitator of these phonological representations is the orthographic exposure (Taha, in preparation). Considering the orthographic exposure, we can conclude that the development of orthographic representations is mediated by other factors such as specific morpho-orthographic representation and specific writing rules (Abu Rabia & Taha, 2004). The strong and sufficient establishment of morpho-orthogarpahic representations could be expressed by greater accuracy in reading and spelling words (Taha & Saiegh-Haddad, in preparation). As this was illustrated previously, this morpho-orthographic knowledge among Arabic spellers can be used as a cost-effective strategy in reading and spelling. Beside the linguistic factors that affected the acquisition of reading and spelling in Arabic in general, we should not neglect the vital role of the visual and orthographic process while we try to learn about the mechanisms that are involved in reading and word recognition in Arabic (Taha, 2008). The specific orthographic features of the written Arabic words lead toward relying heavily on visual processing skills within the visual word recognition.

Considering the applied recommendations according to the abovementioned discussions, it is important to consider the different linguistic and orthographic features of Arabic while we try to develop any pedagogical or clinical tools, while taking into account the developmental differences and the impact of those differences on the efficacy of reading and spelling skills. For example, the error analysis research revealed that there are specific types of errors, those to be considered as dominant types of errors among disabled Arabic readers. This finding should be taken into consideration within clinical situations.

In sum, further research should be carried out. The duty is to bring the research to meet the applied field to help children to overcome obstacles in acquiring written language, especially among those with difficulties or risk factors for difficulties.

ACKNOWLEDGMENT

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Of Efik and English: Code Mixing

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Abstract—Code-mixing involves the deliberate mixing of two languages without an associated topic change. It is primarily used as a solidarity marker. It is not something brought about by laziness or ignorance as such, rather it requires the conversant to have a good knowledge of the grammar of the two languages and to be well aware of societal norms. It is a source of pride to bilinguals (Wardhaugh 1986). In this paper we examine code mixing from the interference dimension, looking at it from the phonological and inter-lingual angles. We discuss code-mixing because Efik people are not monolingual. To them, substantial command of English is a passport to the arena of globalization and competitive white-collar job market. Therefore mixing Efik and English is inevitable. Urbanization, education, government business and multilingualism have triggered the Efik people to learn English. A combination of research principles using unstructured forms of data collection research methods is used for this study which are (i) Participant Observation and (ii) In-depth Interview. This paper is rooted in the phonemic theory which models what happens to the languages when there is a mixing and interference. We used aspects of morphological and sociolinguistic models in the analysis. We have come up with the key findings which state that the grammatical items, rather than the lexical ones, are crucial to the identity of a language. Also a language may borrow lexical items freely assimilating or not assimilating them. We can again add that a language is on its way to losing its identity once it starts borrowing grammatical items from another language.

Index Terms—bilingualism, borrowing, code-mixing, morphological mixing, phonological transference

I. INTRODUCTION

The introduction of English which was deliberate to the Efik, speaking people of Nigeria, who number about five hundred thousand began with, first, the slave trading activities in the 17th and 18th century and secondly continued with the educational activities of the missionaries in the South-Eastern corner of Nigeria in the 19th century. Offiong and Ugot (2012) assert that language contact is usually the reason for language shift as well as the reason bilinguals code-switch and code-mix. Where contact exists and there is competition, the tendency is for the stronger language to draw more speakers towards it which thereby engineers code-switching. In the community where Efik is spoken, English is spoken by everyone. Different linguists and schools have delved into this study from the perspective of sociolinguistics, concentrating on the roles that English has been made to play as a second language (Offiong, 2004; Essien, 1995). Banjo (1983) indicated that some synchronic studies of the languages in contemporary Nigeria have also appeared… in which emerging Nigerianism in English are examined" (p.17). Studies have been carried out on code mixing from the perspective of interference – Efik to English and also English to Efik. Our concern for this study is on English interference on Efik.

This paper studies the phenomenon of interference of English in the kind of Efik very commonly spoken by hundreds of Efik Nigerians who are bilingual in their mother tongue and English. As mentioned by Banjo (1983,), this study "seeks not to be merely taxonomic, but to examine the constraints which appear to operate on the process of code mixing" (p.18). Such a study, it is hoped, may throw light on a possible hierarchy of primitiveness, among the grammatical categories, with possible implications for language learning.

Code mixing in languages is very common and strong among bilinguals the world over. For code mixing to be effective, the participants usually share a bilingual background. The phenomena which characterize code mixing are traced to language contact. Code mixing which is also referred to as linguistic interference is seen as a back-lash interference depending on whether it is the first language or second language which interferes in speech events.

Essien (1995) defines code mixing as "a language phenomenon in which two codes of languages are used for the same message communication" (p.272). As emphasized by him, "code mixing produces one and the same message as if it came from one code or language (ignoring the attitudinal information which code mixing may carry)"

In the study of code-mixing of Efik and English arises certain problems which have elicited the interest of this paper. The problems of interference are noticeable when one listens to an Efik-English bilingual speak. These problems are obvious at all levels of linguistics. The Efik-English bilinguals have the problem of expressing the English culture while using Efik and vice versa. Again, code-mixing and code-switching are major problems which are noticeable amongst these bilinguals.

Through this paper, bilinguals can be enlightened on the risk of losing their mother tongue entirely to foreign languages which implicitly is giving away their culture and attitude for the sake of their alien's way of life. For example,

some educated Nigerians with the same mother-tongue cannot have private discussion without the use of English lexical items. This is apparent simply because the original lexical items of their mother-tongue can no longer be used independent of code mixing and code- switching with English words and sentences.

A. Research Questions

In this paper, we require the following research questions which serve as a guide to carry out the analysis. The answers will serve as part of the findings.

1. Can some sociolinguistics aspects of borrowing, code mixing and code-switching be traceable to the L_2 interference in L_1 among the educated Efik-English bilinguals?

2. Are code mixing predominant features in interference?

B. Theoretical Framework

Our framework is streamed lined into the phonological, morphological and sociolinguistics level of linguistics. The theoretical framework aids us properly analyze the data. It explains to us why certain phenomena are peculiar to certain languages and why exposure to different languages is acquired by children and bilinguals differently. The phonological level is more emphasized and this enabled us understand more clearly the knowledge surrounding the sound variables that exist in the different languages, Efik and English. The speech sounds are different in terms of number and categories in code-mixing. The phonemic theory aids us draw inferences and observations on the salient properties of the individual phonological features of Efik and English. The aim of this framework is to enabled us determine why Efik bilinguals find it difficult to pronounce English words well, why the level of errors amongst Efik speakers of English is high and why borrowing, code mixing and code-switching are common amongst the Efik-English bilinguals.

The phonemic theory aids us compare the segments in the two languages and we have viewed the phonological systems of Efik and English. This is done using the major class features of the two languages as will be seen in the analysis, which has to do with contrastive analysis of Efik and English. These features are revealed using the natural classes of segments. The comparative analysis begins with looking at consonants available in the languages, before analyzing the vowels and diphthongs. The phonemic analysis is a lee way of aiding us understand why the Efik-English bilinguals interchange certain segments for the ones they have in their language, and also explain what happens while code-mixing takes place. Even the prosthetic insertion used by some uneducated subjects is accounted for by this phonemic theory and this is analyzed in the discussion of findings.

Again, for a proper analysis of the phonemic study of this paper, we require Weinreich's model which is explained below. Weinreich's (1974) 'Interlingual identification of Expression and Content Unit Theory' is used. Here, Weinreich distinguished physically identical sounds or words in two or more languages. He used the Russian and English languages to illustrate his theory. A test of the theory involved the use of phonemes and semantic oppositions of the Russian /p/ and the English /p/ in which it was discovered that the definition of /p/ in English involved no restriction compared to /p/ in Russian. Using this inter-lingual theory in the present study, we identified identical phonemes of English and Efik and subjected it to serious scrutiny as produced by Efik English bilinguals. For instance /b/, /f/ and /i/ in both languages are graphically identical but with phonic differences. The inter-lingual and phonemic theories are used in analyzing the written and oral test designed for the educated bilinguals of Efik origin. In Efik and English, certain speech sounds like /i/, /e/, /u/. among others, are identical symbols with different pronunciation in English and Efik words. Also, there are few words of similar structure in both languages that constitute problems for the bilinguals if not identified and brought to their notice. This paper also marginally works with morphological and sociolinguistic framework.

II. A CONTRASTIVE ANALYSIS OF EFIK AND ENGLISH

We will first use the syllable structure to analyze the contrast found in Efik and English before we view the major class features. This surely enables us understand what transpires within the bilinguals' mind.

At the lexical level, English has great influence on Efik speeches of Efik-English bilinguals. Many English lexical items borrowed and assimilated are restructured into Efik language's lexical pattern. The consonant clustering and close syllable features of loan words are re-structured to comply with Efik V-CV, CV, CV-C syllable structured as in the following examples

English		Efik	
1. [bleid]		[bled]	'blade
CCVVC		CCVV	
2. [striŋ]	-	[situiriŋ]	'string'
CCCVC		CVCVCVC	
3. [tin]	-	[tian]	'tin'
CVC	-	CVVC	
4. [gla:s]	-	akrasi]	'glass'
CCV: C	-	VCCVCV	
5. [ti:tʃ ə]	-	[titia]	'teacher'

CV: CV   -   CVCVV

The above examples are able to show the syllable structures of the two language especially using lexical items borrowed from English into Efik. During code-mixing by the Efik bilinguals, the borrowed words are adapted with ease making interference venerable.

As a way of comparing the segments in the two languages, we had to view the phonological systems. This was best done using the major class features. These features are revealed using the natural classes of segments. The comparative analysis begins with looking at consonants available in the languages, before analyzing the vowels. Efik has twelve (12) consonants and two semi-vowels (Noah, 2004). English on the other hand has twenty four (24) consonants (I.P.A.). The examples of the natural classes are recognized as seen in (1) and (2) below:

1) Consonants:

Stops	-	Efik	p, b, t, d, k -
		English	p, b, t, d, k g,
Fricatives	-	Efik	f, -, -, -, s, -, -, -, h
		English	f, v, θ, ð, s, z, ʃ, ʤ, h
Affricates	-	Efik	--, --,
		English	ʧ, ʤ
Nasals	-	Efik	m, n, ŋ
		English	m, n, ŋ
Lateral	-	Efik	-
		English	l
Liquid	-	Efik	r
		English	r
Semi-vowel	-	Efik	w, y
		English	w. j.

2) Vowels:

| Vowels | Efik | - | i, e, Ɛ, a, u, o, ɔ |
| | English | - | i, e, Ɛ, æ, a, o, ɒ, ə, ʌ, u, ʊ, o, ɔ, |

From the examples of the consonants and vowels in the two languages we have been able to recognize the natural classes which accounts for the errors noticed in the speeches of Efik speakers. We have discovered why Efik speakers have pronunciation problems in their use of English. The phonemic speech sounds of both languages are clearly different both with significant similarities. Efik has the following seven (7) phonemic vowels (Noah, 2004, p. 588), while English has the following twelve (12) vowels (I.P.A.) as seen and recognized above. Diphthongs are found in English and Efik. While English has eight (8) (I.P.A.), Efik has four (4) (Cook, 1985).

To understand what transpires in the minds of the Efik speakers at the phonetic and phonological level and while code-mixing is taking place, we have looked at the consonant and vowel speech sounds of the two language; these has aided us properly compare and contrast the different segments and study why Efik speakers, especially the uneducated ones, make mistakes in their pronunciations and also why they borrow and code-mixing.

III. FUNCTIONS OF CODE MIXING

Code-mixing is common among the educated class who speak English and a Nigerian language, in our case Efik. It is hardly observed between any two Nigerian languages. It differs from code switching in that, while two codes are employed, only one set of hearer/listener who understands the code used by the speaker is involved (Essien 2000, p.4). Code-mixing is seen as a phenomenon in which two codes or languages are used for the same message and borrowing as the copying of a linguistic item into another speech form. Essien distinguish between code-mixing and borrowing from the perspective that borrowing is commonly restricted to vocabulary or lexical items. But one who code-mix does not do so constantly or permanently as he does in borrowing. The data of performance from code-mixing reveal that the same items are usually not mixed consistently by more then one person or even the same person (Essien 2000, p.4).

Code mixing has its different linguistic functions. There are so many situation in a language were words are not readily available to express a situation or to name an object. Efik hastily rushes to English for such bailing out. Also code-mixing serves as an intimacy functions among friends and relations. It portrays a sign of closeness amongst the interlocutors making them feel more at home between themselves. Essien (2000) calls this "a socio-psychological function".

Code-mixing has its own grammar, i.e. it follows certain system of rules which may be language dependent or language independent. Essien (2000) suggests that "while code-mixing may be more or less ad-hoc in terms of selection of mixing items, borrowing is more stable. A person or community that borrows some items is likely to repeat the same items as the need arises" (p.5). Examples are found in Efik.

    1. nyom ndidia rice ye stew ye beans
      'I want to eat rice and stew and beans'
    2. mman ndep an American car

'I had bought an American car'

These mixing constructions are possible because both Efik and English share the construction in which the verb is followed by the object. For the purpose of clarity, it is necessary to mention here that the domain of code mixing is the sentence, whereas the domain for switching is the discourse. In sociolinguistics studies like this, it is necessary to distinguish between code-mixing and code- switching. These two terms have tended to be used in a somewhat confusing manner in some linguistic works. We are more interested in code-mixing.

IV. LINGUISTIC ANALYSIS

Code mixing is a phenomenon which occurs in the Efik speech of practically every Efik person who is bilingual in Efik and English. The degree of mixing may vary very widely from one occasion to another. The English mixed in isolation with Efik are in most cases, lexical items as illustrated by the following sentences.

3. nọ Okon beans odo
    'Give Okon the beans'
4. nyom ndiduk moto odo
    'I want to enter that motor car'
5. di bọ mi eyen emi because akak mi
    'come and collect this child because I am tired'
6. me examine enye
    'I have examined him'

Using Banjo's (1983) analysis to examine the sentences above, we observed the following. Firstly, the loan words from English to Efik are unassimilated. In this case, the pronunciation of the words would be approximately close to the way they are pronounced in an English utterance. There is a pressure of Efik phonology occasioned by the context that is considered. In cases like this, syllabic tones are introduced to replace lexical stress. Thus 'because' in (5) becomes bɛ́càùse.

From the examples above, we have noticed that there are loan words which are either nouns in (3) and (4), a predicate adjective in (5) and a verb in (6). The occurrences of all of these loan words vary depending on the categories. Noun and verbs can occur as loan words especially when the words do not have its equivalent in the Efik language. 'Motor' for instance has a translated version in Efik – ubom isọň, but it is hardly used. It is more convenient to use 'beans' instead of 'okoti' because it is less cumbersome. On the whole generally, nouns and verbs that are available in Efik are more used by the bilinguals than the English equivalent. It is rare to see an Efik bilingual use nouns like 'head' hand' 'nose' etc, and verbs like 'see', 'says', 'eat etc. The reason is that these items are so basic in every language that it is not necessary for one language to borrow them from another. Several factors may be attributed for these tendencies. It can be interpreted that words not available in Efik are immediately borrowed from English. The educated bilinguals are more prone to this. However, this is not always the case, the degree of code mixing is indicative not only of the speaker's bilingualism, but also of his relative communicative incompetence in his mothers tongue (Banjo 1983). This analysis clearly answers research question 1. It shows that sociolinguistics aspects of borrowing and code-mixing are traceable to the L_2 interference in L_1 among the educated Efik-English bilinguals.

Code mixing in Efik has obvious differences, when the words borrowed are examined. Nouns, verbs, adverbs, prepositions and adjectives when loaned from English are affected by the environment in which they occur. The interference can be phonological, that is, the bilinguals will try using the loaned words with a foreign accent or stress or rhyme or intonation. The interference can also be grammatical as per the bilinguals missing loaned word orders or using pronouns and determinants, or tense and mood of the loaned language. Code mixing is further seen as interference at the lexical level, which involves the borrowing of words from English and converting them to sound more natural in Efik. Orthographic interference includes the spelling of one language affecting the other, in our case English spelling affecting Efik.

Examining the phonological transference of elements of Efik to English, we had earlier noticed that the borrowed word in example (5) lacked stress, but imbibed tone which is usually not found in English. All the borrowed words from English becomes tonal as soon as there are mixed with the Efik language.

At the grammatical level, we notice the occurrence of change of word order which is analysed as morphological mixing. These simple elements of partial phrase illustrate it:

7. Enye iki playke ball odo
    *He did play not ball that
    'He did not play that ball'
8. Bassey iki benefitke ke mbubehe odo
    *Bassey did benefit not in business that
    'Bassey did not benefit in that business'
9. Ete mi ọdrọp mi
    *Father my he drop me
    'My father dropped me'

The transference of elements of the verb in the above samples are mostly occurrences of verbs. From examples (7) and (8), it is observed that the English verbs introduced in the two sentences had the '-ke suffix attached to them. 'ke' in Efik is a negation morpheme which is morphologically adapted to Efik. This also applies to 'odrop' meaning he dropped.

Still analyzing the occurrence at the grammatical level, we noticed that tense is never borrowed separately or along with loan verbs in isolation:

10. Mman examine enye
    I past examine him
    'I examined him'

This will lead us to conclude that in Efik, it is the syntactic rules of Efik that operate. As confirmed by Banjo (1984) of the Yoruba language, Efik which has similar features has number borrowed with the words.

11. Mo kut mme dresses mi
    *I have seen dresses my
    'I have seen my dresses'

Efik like most Nigerian languages neither marks tense nor number morphologically (Offiong 2008), and it is interesting that, in code-mixing, number should be borrowed along with nouns while tense is not borrowed with verbs. We are therefore tempted to arrive at the fact that the category of tense is more basic than that of numbers (Banjo 1983).

Interference at the lexical level affects code-mixing from the perspective of words borrowed from English and converting them to sound more natural in Efik. Examples of such borrowed lexical items are:

12. **Efik**   **English gloss**
    Tumbit   tumbler
    Tian   tin
    Suọp   soap
    Akrasi   glass
    Tiande   candle
    Edoplen   aeroplane
    Ben   pen
    Tọsin   thousand
    Titia   teacher

The examples in (12) are viewed from the perspective of the lexical level. These are analysed from the perspective of orthographic and phonological interference. The above are also answers to research question 2. The phonemic theory caters for these adapted words borrowed from English.

Analyzing code-mixing from the perspective of sociolinguistics, we noticed that bilinguals used several lexical and phrased mixes. The illustrations are seen below:

13. Tian ke eda esin udia ebua
    *Tin is used to put food dog
    'Tin is used to put the dog's food'

14. Men suọp odo nọ mi
    *Carry soap that give me
    'Give me that soap'

15. Nko duk edoplen nka Lagos
    *I past enter aeroplane I go Lagos
    'I entered an aeroplane to Lagos'

16. Nọ mi kọp uwon mmọň odo edide silibe
    *Give me cup drink water that whch is silver
    'Give me that silver cup'

17. Nyom emen akrasi odo enim ke okpokoro
    *I want you carry glass that you keep on table
    'I want you to take that glass and keep on a table'

From the above examples, we observed that there were phonological and morphological reasons for the mixing occurrences, pointing to the greater complexity of the Efik lexical items in comparison to the English equivalent from all of these. Hoffmann (1991) indicates that mixing may occur for a number of reasons, the most important of which can be summarized as follows:

i. If an item has been acquired in one language but not yet in the other, the child may use the one device he has available to express a certain lexical or grammatical meaning.

ii. If an item is more complex, or less salient, in one language, the young bilingual may make use of the corresponding one from another.

iii. If a child is exposed to mix input, he will often respond with mixed production, (p.107).

As it entails mixing, observers of bilingual language development agree in their reports that mixing diminishes over time, but differ in the explanations that they offer. Hoffmann (1991) further says: Some studies have tried to find out

why some children mix more than others and why there is a difference in the pattern of their languages separation. A number of inter-connected factors are seen to be operating, which can be classified as relating to:

a. The language input

b. The linguistic development

c. The general cognitive development

Code mixing events for this paper are intra-sentential. The intrusion of English words occurs at initial, medial and even in final position of Efik sentences.

18. Momi, nyom ndidia udia
  'Mummy, I want to eat'
19. Taxi ọdrọp mi idaha mi
  'It is a taxi that just dropped me'
20. Tian ke iko odo edi
  'That container is made of tin'
21. Dọya mi okot mi
  'It is my lawyer that called me'
22. Butter bread nọ mi
  'Spread the butter on the bread for me'
23. Ete esie ete ke ima islap enye
  'His father said that he slapped him'
24. Okon edestrọi mme nkpọ odo
  'Okon destroyed those things'
25. Nyom ndiduk edoplen
  'I want to enter an aeroplane'
26. Ka ke nime telefisiọn
  'Go and switch off the television'

Number (18) – (22) have examples of initial intrusion of English lexical items. (18) – 21) are all noun phrases while (22) stands out as a verb phrase. Noun phrases are more commonly used by Efik/English bilinguals when compared to verb phrases. (23) and (24) are found in Efik sentences at the medial positions and the perform grammatical functions some of which are noun phrases while some others are verb phrases. Examples (25) and (26) are illustrations of intrusions that concern the final position. Our observation here is that the English lexical items are all nouns which make it easily analyzable.

V. DISCUSSION OF FINDINGS

In articles like this, it will be wrong to discuss code mixing without looking at bilingualism. Fishman (1960) defines bilingualism as "equal and advanced mastery of two languages" (p15). However, his contributions on the same subject, particularly the natural bilinguals, render an earlier definition by him as restrictive in scope: Weinreich (1974) defines bilingualism "as a practice of alternatively using two languages while the person involved are called bilinguals". He also, like other scholars, asserts that bilingualism and interference phenomenon are inevitable products of languages in contact". In his words, "two or more languages are said to be in contact if they are used alternatively by the same persons while the language using individuals are thus the focus of the contact"

Bilinguals are the main carriers of lexical items from one language into the others. What happens to the borrowed lexical items vary from one lexical items to another. In the Efik language case, some words are assimilated, while others are directly lifted without assimilation. Examples (12) are English words assimilated like bọl for 'ball', tian for 'tin', bodisi for 'police' tọsin for 'thousand' etc.

What we have noticed in the words transferred and assimilated into Efik is that they were restructured because of the vast difference in the phonemic structure of the two languages in question. Because Efik has no [p] segment in its word initial position, [b] is substituted in words like pen which becomes 'ben', babru for 'paper', bọn for 'pound' etc. There are various others examples like dọya for 'lawyers', ayon for 'iron' etc. These words had to be restructured because the phonetic systems of the two languages are different.

As we study these loan words, we noticed certain words that were so transformed that they became unrecognizable. Efik words like 'tian, suọp, edisi babud, dọya' are English words adopted into Efik. Except with special language training, monolinguals and even some bilinguals, will not recognize these words as English words. We are able to confirm that English words in Efik transferred their origin phonological features into Efik and by which they were distinguished as loan words.

Just as we had noticed the assimilated words, we also noticed the unassimilated English loan words in Efik by the Efik bilinguals. The English words under this category occurred in the analysed Efik discourses with their original pronunciation and spelling. In some Efik discourses as in English and written to express Efik meaning without loss of identity. The following words are frequently used. "Post office box, email, computers, window, tyre, table, match, speaker, air hostess, House of Assembly and many more like that.

The reason for the unassimilation of the words indicated above are either that the Efik–English bilinguals lacked the knowledge of the words in Efik or the words are not available at all in Efik. Offiong (2005) quotes Rowland (1965) that a bilingual uses unassimilated words due to his ignorance or unfamiliarity with the appropriate native words" (p.116). Eka (1995) observed that most African languages are spelt the way they are pronounced and to move from a system in which words are pronounced the way they are written to one in which the spelling is largely different from the pronunciation constitute a big problem, (p.67).

The English words loaned into Efik without changing the structures poses problems for the examined bilinguals; the results of which are mispronunciation of the English words. Loan word adaptation implies that speakers will show faithfulness to the source word and at the same time try to make the loanwords conform to their native segmental inventory, phonotactic constraints and morphological system (Kenstowicz and Suchato 2006, Mensah 2011). In reality, the Efik – English bilinguals are confronted with the problem of not operating perfectly well both in Efik and in English. They are therefore victims of imperfect competence in both languages and thereby qualified to be referred to as language confusionist.

VI. CONCLUSION

Any time code-mixing is discussed, the following areas must be looked into, language contact, interference, borrowing and loaning. Even code-switching which is mixing on a larger scale must also be mentioned. Code-mixing provides continuity in speech rather than presenting interference in language, in our case, Efik benefiting from English.

This study sought to explore the problem of code-mixing among Efik – English bilinguals. These bilinguals code mixed because of lack of rich vocabulary in Efik. Some of them code mix for reasons of identifying with prestigious language, in this case English. We can therefore infer that, with Efik – English bilinguals, code-mixing is a conscious effort. We can safely conclude that code-mixing should not be seen as a linguistic sabotage directed against an indigenous language - Efik, but as a conscious display of knowledge of the English language.

A number of conclusions can be drawn from this study, some of them confirming the findings of other studies. We can rightly affirm that the grammatical items, rather than the lexical ones, are crucial to the identity of a language. A language may borrow lexical items freely assimilating or not assimilating them. We can also add that a language is on its way to losing its identity once its starts borrowing grammatical items from another language. This study shows also that blocks of constituents containing grammatical items may be borrowed.

From this study we can further conclude that the Efik people had contact with the English language since the 1700s. They have benefited a lot from the English language in terms of borrowed words etc. The level of interference even though high, has been more of benefit to the Efik people. Finally, we can say that the language rules of the host language operate. This is hardly surprising, since mixed sentences are regarded as sentences of the host language. When there is contact between two languages like Efik and English, the linguistic features of one language interferes with the other one. Interference is viewed as the transference of elements of one language to another at various levels including phonological, grammatical, orthographical among others.

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Prefixes of Spatiality in English: A Study in Cognitive Linguistics

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Abstract—The remit of this paper is to investigate the role of prefixes of spatiality in the formation of words. To do so, it adopts two approaches. Theoretically, it adopts Cognitive Semantics (CS) and tries to substantiate some of its tenets with reference to prefixation. One tenet is that linguistic items are meaningful. On this basis, it argues that prefixes of spatiality have a wide range of meanings that gather around a central sense. Another tenet is that the meaning of a linguistic item is best understood in terms of the domain in which it is embedded. On this basis, it argues that prefixes of spatiality form a set which highlights not only similarities but also differences. A further tenet is that the use of an expression is governed by the particular construal imposed on its content. On this basis, it argues that a derived word is used relative to the particular construal the speaker chooses to describe a situation. Empirically, it adopts Usage-based Linguistics, and tries to substantiate some of its prmises with reference to prefixation. One premise is that knowledge of language is derived from language use. Another premise is that the linguistic system is shaped by actual data. A further premise is that structure and substance are tightly linked.

Index Termss—category, collocate, construal, domain, perspective, rivalry

I. INTRODUCTION

In English, one way of forming new words is by prefixation, the process of deriving a new word by means of a prefix. Nouns, for example, can be derived from roots of different syntactic categories. They can be derived from verbs as in *interact* from *act*, from adjectives as in *intertribal* from *tribal*, and from nouns as in *inter-union* from *union*. In some cases, only one word can be derived from a root, as in *interchange* from *change*. In other cases, two, sometimes more, nouns can be derived, as in *interparty/intraparty* from the noun *party*. This type of derivation is known as *morphological rivalry*, the alternation between two, or more, prefixes in deriving new forms from the same root, exhibiting phonological distinctness and semantic similarity. The scope of the present analysis covers the formation of new words by means of prefixes of spatiality, as introduced in Hamawand (2011). In this respect, some questions are posed.

The first question is: do prefixes of spatialit display multiple meanings, and if so how are the meanings related?

The second question is: do prefixes of spatiality contrast subtly, and if so what provides the basis for the contrast?

The third question is: are the resulting derivatives distinct, and if so what triggers the distinction?

To answer these questions, a new system of morphology is needed. The new system is based on two approaches: Cognitive Semantics and Usage-based Linguistics. Cognitive Semantics provides the theoretical basis for the analysis. Cognitive Semantics is chosen because it allows one to study the intricacies of linguistic structures in a coherent fashion. It is chosen because it lays emphasis on explaining linguistic structures with reference to cognitive processes. Usage-based Linguistics provides empirical support for the analysis. Usage-based Linguistics is chosen because it provides the useful tools to verify the assumptions. It is chosen because the data used are objective, the evidence presented is reliable and the findings attained are valid.

II. NEW SYSTEM

Theoretically, I adopt Cognitive Semantics as exemplified by linguists such as Fillmore (1977, 1982), Talmy (1983, 1985), Fauconnier (1985,1997), Lakoff (1987, 1990) and Langacker (1988a, 1997), among others. Cognitive Semantics is built on central tenets. One tenet is that linguistic items form networks of multiple semantic values. In this regard, I argue that prefixes have meanings of their own, give substance to the host roots, and shape the final meanings of the derivatives. A prefix forms a category subsuming all of its meanings which gather around a central sense. Another tenet is that linguistic items do not occur in isolation. In this respect, I argue that prefixes form domains which reveal their specific uses. When two rival prefixes compete for one concept, they are not in complementary distribution. A close investigation of their behaviour makes it clear they have individual meanings. A further tenet is that linguistic items are not synonymous even if they look alike. On this basis, I argue that if two rival derivatives exist, they reflect a clear distinction in use. Despite sharing the same root, they differ in terms of the alternate ways the speaker construes their common content, represented by the root, when describing a situation.

In Cognitive Semantics, the form of a derivative is therefore associated with its meaning. The meaning of a derivative is characterised in terms of two aspects: *conceptual content* and *construal*. Langacker (1997) writes: "A

semantic structure includes both conceptual content and a particular way of construing that content". *Conceptual content* is the meaning inherent in a situation. The root has a mutiple facet of content, whereas the prefix has its own which it adds to the root. The rival prefixes serve to pick out different facets of the root's content. Each of the resulting derivatives has therefore a distinct meaning. The choice is a matter of matching the meaning of the prefix with that of the root, which the speaker carries out to describe a situation.

Construal is the ability of the speaker to conceive the conceptual content in alternate ways, and choose the appropriate linguistic structures, provided by grammar, to express them. As Langacker (1991) points out: "There are many different ways to construe a given body of content, and each construal represents a distinct meaning; this is my intent in saying that an expression imposes a particular image on the content it evokes". The meaning of a derivative involves the particular construal the speaker imposes on its conceptual content. Two derivatives may invoke the same conceptual content, yet they differ semantically by virtue of the construals they represent. Derivation is then seen as the integration of the component parts to form a composite whole. It is not only a question of the form or semantics of the base, but also the result of the semantic match-up between its internal parts. Morphology is semantically motivated, and differences in morphological behaviour reflect differences in meaning.

To back up the analysis with empirical evidence, I adopt Usage-based Linguistics as exemplified by linguists like Langacker (1988b, 2000), Kemmer & Barlow (2000), Tomasello (2000), Bybee & Hopper (2001) and Croft & Cruse (2004). Usage-based Semantics hinges on some pivotal premises. One premise is that knowledge of language is derived from language use. In this respect, I argue that spatial prefixes are considered utterances, representing actual instances of use, which are produced by language users to achieve particular communicative goals. The language user's knowledge of the spatial prefixes is, therefore, based on situated instances of use. Another premise is that the linguistic system is shaped by actual data. In this respect, I argue that the contexts, in which spatial prefixes as utterances are used, are the best evidence available in accounting for their meanings. A further premise is that the structure and substance of linguistic items are tightly linked. In this respect, I argue that any spatial prefix consists of two parts which are closely tied: form and meaning. The structure of a spatial prefix resides in its phonological form. The substance of a spatial prefix resides in its semantic content. Both the structure and substance are related via language use, which is in turn influenced by experience. From this, it can be inferred that the specific form of a derivative is inseparable from its semantic organisation.

III. MORPHOLOGICAL SKETCH

The new system of morphology which the present study applies to spatial prefixation has to address two linguistic phenomena. One phenomenon pertains to *status*, the position of spatial prefixes in relation to others. In the present analysis, spatial prefixes are treated as a coherent class, a class whose members may represent the same concept but have contrastive behaviour. That is, sptial prefixes have something in common as well as something to distinguish them. The other phenomenon relates to *function*, the purpose which spatial prefixes serve. In the present analysis, spatial prefixes are assigned distinctive roles which they play in the language. That is, every spatial prefix has a separate message to convey in the language. In cases of alternation, the alternative prefixes bring about differences in the meanings of the alternative derivatives.

A. Status of Prefixes

Concerning form, a complex word consists of both a root and one, or more, prefixes. A root is a free morpheme of any word class which can stand by itself. A root is considered (i) phonologically autonomous, (ii) phonologically contentful, (iii) semantically autonomous, (iv) semantically contentful and (v) promiscuous: occasionally admissible of more than one prefix. A prefix, by contrast, is a bound morpheme that is added to the beginning of a free morpheme to form a new word. A prefix is considered (i) phonologically dependent, (ii) phonologically schematic, (iii) semantically dependent, (iv) semantically determinant and (v) choosy with respect to the root it attaches to. (Taylor, 2002) Concerning meaning, a complex word is not only compositional but also and to a large extent non-compositional in character. *Compositional* refers to the case where the meaning of a complex expression is the function of the meanings of its parts. For example, *a subnormal temperature* is a temperature that is lower than normal. *Non-compositional* refers to gthe case where the meaning of a complex expression is the function of both the meanings of its parts and the contextual knowledge surrounding its use. For example, *a subnormal child* is a child that has less than the normal level of intelligence.

B. Function of Prefixes

A spatial prefix is a word-initial element that is added to a free morpheme to form a new word. It is a bound morpheme because it never occurs by itself, but is integrated with a free morpheme. When the two morphemes integrate, they show what Langacker (1987) calls *valence* relations. *Valence* is the mechanism whereby two grammatical units combine to form a composite unit. The integration of the participating subunits in a composite unit is affected by the following four determinants. First, the two morphemes are integrated because they have certain elements in common at both semantic and phonological poles. Second, of the two morphemes the free morpheme qualifies as autonomous while the bound morpheme qualifies as dependent. In the word *intertribal*, for example, the free morpheme *tribal* is autonomous while the bound morpheme *inter-* is dependent. Third, the bound morpheme is primarily responsible for the

character of the composite structure. It acts as a *profile determinant* and has a crucial function in the derivation process. It causes a shift of a kind in the semantic structure of the root, and so adds a special meaning to the derived formation. In the word *intertribal*, for example, the bound morpheme *inter-* is the key subpart in that it lends its profile to the entire composite structure, which means 'existing or occurring between different tribes'. Fourth, the two morphemes form a head-complement structure, with the bound morpheme being the head and the free morpheme being the complement. In the word *intertribal*, for example, the bound morpheme *inter-*functions as the head, whereas the free morpheme *tribal* is its complement. In the formation, the complement adds intrinsic conceptual substance to the head.

IV. SEMANTIC SKETCH

The new system of morphology which the present study applies to spatial prefixation has to address three linguistic phenomena. One phenomenon pertains to *lexical multiplicity*, whereby spatial prefixes display a series of senses which gather around a nucleus. The senses are organised in terms of distance from the nucleus, based on the degree of similarity. Another phenomenon revolves around *lexical relationships*, whereby spatial prefixes cluster in sets defined by two types of relation: one is of similarity vis-à-vis the overall concept of the set they form; the other is of difference with respect to the specific functions they perform within the set. A further phenomenon relates to *lexical alternation*, whereby two, or more, spatial prefixes compete to derive new forms from the same bases. The resulting alternatives exhibit both phonological distinctness and semantic dissimilarity. In spite of sharing the same bases, each alternative has a distinct function to carry out in the language.

A. Category

Traditional dictionaries describe the senses of a lexical item as homonyms: items that are the same in spelling and pronunciation but different in meaning. In this way, dictionaries ignore how such senses are related to one another, or how such senses are motivated. As a result, they miss the point that the meaning a lexical item has is vital in explaining the peculiarity associated with its behaviour. To remedy this problem, Cognitive Semantics, as demonstrated by Lakoff (1987) and Taylor (1989), builds linguistic descriptions on the *category* theory. According to this theory, most lexical items are polysemous in nature in the sense of having numerous senses. A lexical item constitutes a complex network of interrelated senses. In this theory, one sense, described as prototypical, serves as a standard from which other senses, described as peripheral, are derived via semantic extensions. The senses are related to each other like the members of a family, where they share some general properties but differ in specific details. For instance, a *kitchen chair* is regarded as the prototype of the *chair* category because it possesses almost all of its features: a chair with a seat, a back and four legs. By contrast, *rocking chair*, *swivel chair*, *armchair*, *wheelchair* or *highchair* is regarded as the periphery because they possess only some of those features.

The category theory is relevant in many areas of language. In Hamawand (2003a), I applied it to the description of complementisers in English. In Hamawand (2007, 2008), I applied it to the description of prefixes. In Hamawand (2009), I applied it to the description of negative prefixes. In the present analysis, I extend its relevance to the description of the semantic structure of spatial prefixes. In this respect, I argue that a prefix forms a category of distinct but related senses. The distinct senses, which are related by virtue of a semantic network, are the result of a dynamic process of meaning extension. A prefix category is characterised by an intersection of properties that make up its members. The member that possesses most of the properties of the category and best represents it is described as prototypical. The other members that contain some, but not all, of the properties are described as peripheral. That is, the category is specified in general terms; the different members flesh out the category in contrasting ways. A member inherits the specifications of the category, but fleshes out the category in more detail. Categorisation is then a powerful tool which reveals the general properties of structures of a given kind via their relationships with one another.

In what follows, I give a synchronic characterisation of each of the spatial prefixes. Before moving to the details, a caveat is in order. In characterising the multiple senses of each prefix, I will not elaborate on all the cognitive mechanisms relating them. The characterisation comprises three steps. First, I compile a list of words containing each prefix. In this regard, I rely on the instances offered in British National Corpus. The lists are not exhaustive but numerous enough to meet the characterisation. Second, I define the multiple senses of each prefix which is based on the analyses of the examples provided. To corroborate my definitions, I use major online dictionaries on English language such as *Cambridge Advanced Learner's Dictionary*, *Merriam-Webster Dictionary* and *Oxford English Dictionary*. Third, I provide examples for each of the senses diagnosed. To strengthen the analysis, I make use of major works on derivation such as Marchand (1969), Urdang (1982) and *Collins COBUILD Word Formation* (1993).

1. ante-

A prototypical representation of the prefix *ante-* denotes order in time. It carries the sense 'prior to the time referred to by the root'. This sense comes to attention when the nominal roots are abstract. For example, *antedate* means happening before something else. Examples of other formations are (N) *ante-dawn, antemundane*, (adj) *antenatal*, etc.

A peripheral representation of the prefix *ante-* denotes order in space. It carries the sense 'in front of the place referred to by the root'. This sense comes to attention when the nominal roots are concrete. For example, *anteroom* is a small room situated before a larger room. Examples of other formations are *antechamber, antechapel, ante-church*, etc.

A graphical representation of the multiple senses of the prefix *ante-* is offered in Figure 1:
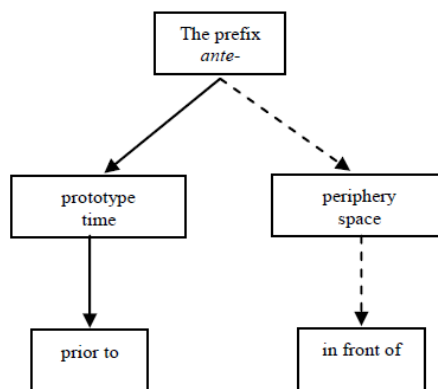
Figure 1: The semantic network of the prefix *ante-*

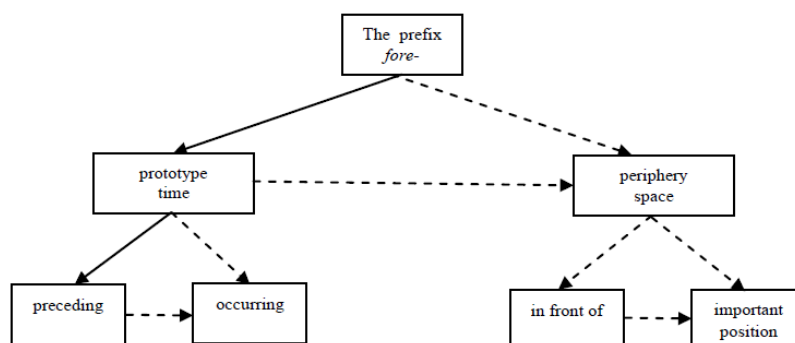The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

2. fore-

The frequent occurrence of the prefix *fore-* designates order in time. It conveys two senses. **(a)** 'preceding or leading the agent mentioned in the root'. This sense surfaces when the nominal bases are common personal nouns. For example, *a forefather* is a person (especially a man) who one is descended from, especially one who lived a long time ago. Similar nouns are *foreman, forerunner, forewoman*, etc. **(b)** 'occurring before the action mentioned in the root'. This sense surfaces when the verbal roots are transitive. For example, *to foresee* is to know about something before it happens. Similar verbs are *forejudge, forestall, foretaste, foretell, forewarn*, etc. The same is true of nouns implying action. For example, *foresight* is the act of seeing into the future. Similar nouns are *foreknowledge, forethought,* etc.

The less frequent occurrence of the prefix *fore-* designates order in space. It conveys two senses. **(a)** 'situated in front of the place mentioned in the root'. This sense surfaces when the nominal roots are concrete. For example, *foreshore* is the part of a shore between the water and cultivated or developed land. Similar nouns are *fore-chamber, forefence, foregallery, fore-hall,* etc. Some nouns refer to human body parts such as *forearm, forebrain, forefoot, forehead, foreleg,* etc. Other nouns refer to parts of a ship near the bows such as *foredeck, foremast, foresail, forestay*, etc. **(b)** 'being the most important of the position mentioned in the root'. This sense surfaces when the nominal roots are abstract. For example, *forefront* is the position of most importance or prominence, and *foreground* is the most important or prominent position.

A graphical representation of the multiple senses of the prefix *fore-* is offered in Figure 2:

Figure 2: The semantic network of the prefix prefix *fore-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

3. inter-

In its regular occurrences, the prefix *inter-* symbolises order in space, getting two semantic niceties. **(a)** 'between the entities stated in the root'. This sense materialises when the nominal roots are concrete, denoting humans. For example, *interfamily disputes* are disputes which exist or occur between different families. Other examples are *interclass, inter-union, inter-university*, etc. The same sense applies to adjectival bases, as in *intercollegiate, inter-racial, intertribal*, etc. **(b)** 'between the places stated in the root'. This sense materialises when the nominal roots are concrete, denoting non-humans. For example, *an inter-city train* is a train that travels between cities. Other examples are *inter-canal, inter-chapter, inter-continent, inter-quarter, inter-spiral,* etc.

In its rare occurrences, the prefix *inter-* symbolises order in time, getting two semantic niceties. **(a)** 'the action stated in the root takes place reciprocally'. This sense materialises when the nominal bases are abstract, implying action. For example, *interaction* is an action that has a reciprocal effect. Other examples are *interchange, interdependence, intermediation, interplay, interrelation*, etc. The same sense applies to verbs and adjectives derived from these nouns. For example, *interdependent* means dependent on each other. **(b)** 'occurring between the time of the events stated in the

root'. This sense materialises when the nominal roots are abstract, implying non-action. For example, *interwar years* are years which relate to the period of time between the two world wars.

A graphical representation of the multiple senses of the prefix *inter-* is offered in Figure 3:
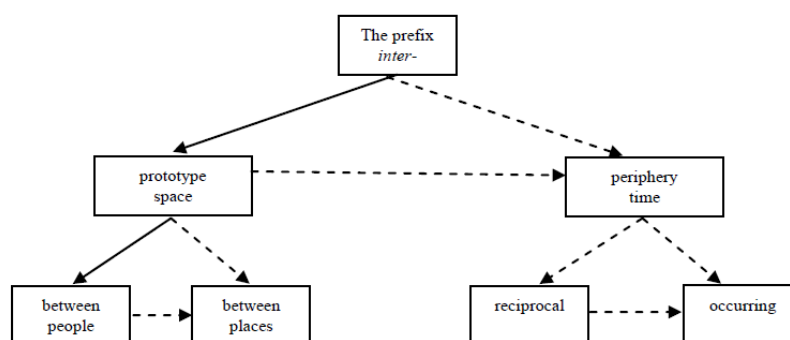

Figure 3: The semantic network of the prefix *inter-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

4. intra-

A common sense of the prefix *intra-* underlines order in space. It bears two semantic subtleties. **(a)** 'within the entity stated in the root'. This sense realises when the nominal roots are concrete, denoting humans. For example, *intra-community trade* is trade carried out within a single community. Similar examples are *intra-state*, etc. The same sense applies to adjectival bases as in *intra-African, intra-marginal, intra-racial, intra-regional*, etc. **(b)** 'within the place stated in the root'. This sense realises when the adjectival bases are non-gradable, especially in biological terms. For example, *intracellular fluid* is fluid that is situated within a cell. Similar examples are *intrabronchial, intracapsular, intramural, intramolecular, intranasal,* etc.

A somewhat uncommon sense of the prefix *intra-* underlines order in time. It bears the sense 'during the period of time stated in the root'. This sense realises when the nominal roots are abstract. For example, *an intraday movement* is a movement which occurs during a single day.

A graphical representation of the multiple senses of the prefix *intra-* is offered in Figure 4:

Figure 4: The semantic network of the prefix prefix *intra-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

5. mid-

The prefix *mid-* is used chiefly to denote order in time. This sense can be paraphrased in two ways. **(a)** 'the middle part of the period of time cited in the root'. This sense proceeds when the nominal roots are abstract, implying non-action. For example, *a midterm* is the middle of a political term in office, an academic calendar, or of a pregnancy. Other nouns are *mid-month, midnight, mid-May, midweek, midwinter,* etc. **(b)** 'the action cited in the root is not completed yet'. This sense proceeds when the nominal roots are abstract, implying action. For example, *a midcareer* is the halfway stage of one's career. Other nouns are *mid-flight, mid-flow, mid-prelude, mid-race, mid-stride*, etc.

The prefix *mid-* is used marginally to denote order in space. It expresses the sense 'the central part of the place denoted by the root'. This sense proceeds when the nominal roots are concrete. For example, *a mid-air collision* is a collision that takes place in the air or the sky. Other nouns are *midbrain, mid-Europe, midfield, mid-road, mid-sea*, etc.

A graphical representation of the multiple senses of the prefix *mid-* is offered in Figure 5.

Figure 5: The semantic network of the prefix prefix *mid-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

6. post-

Primarily, the prefix *post-* is tasked with designating order in time. This sense can be restated in two ways. **(a)** 'after the period named in the root'. This sense applies when the nominal bases are abstract, implying action. For example, *post-war reconstruction* is reconstruction that happens in the period after a war. Other nouns are *post-ceremony, post-election, post-operation, post-race, post-sixth-century*, etc. The same is true of adjectival bases, as in *post-doctoral research, post-industrial society, post-natal care, post-operative complications*, etc. **(b)** 'a revised view of the theory named in the root'. This sense applies when the nominal bases are abstract, implying non-action. For example, *post-structuralism* is a philosophy that rejects structuralism's claims to objectivity and emphasises the plurality of meaning. Other nouns are *postfeminism, postmodernism*, etc.

Secondarily, the prefix *post-* is tasked with designating order in space. It means 'behind the place named in the root'. This sense applies when the adjectival bases are non-gradable. For example, *postcentral convolutions* are convolutions which are situated behind a centre. Other adjectives are *postanal groove, postocular spine, postoral segment*, etc.

A graphical representation of the multiple senses of the prefix *post-* is offered in Figure 6:
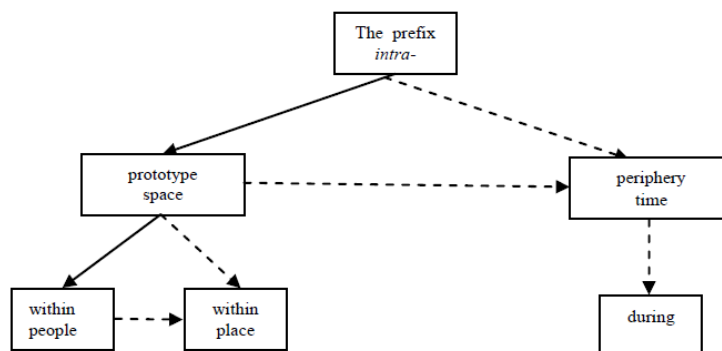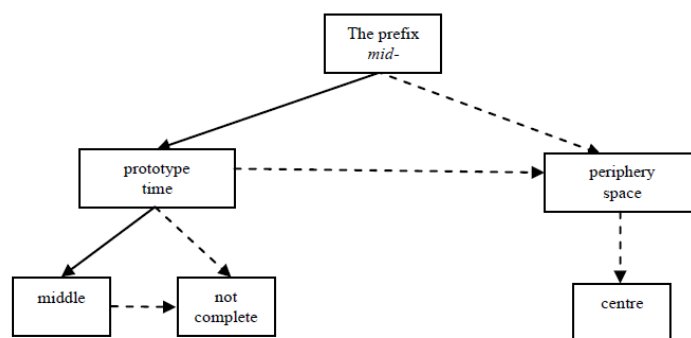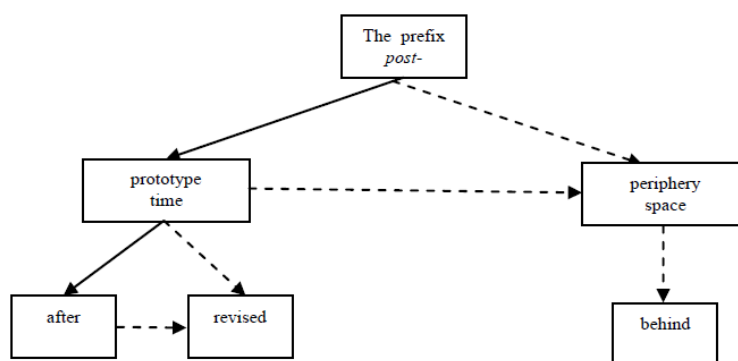

Figure 6: The semantic network of the prefix prefix *post-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

7. sub-

The sense of location is the prototype of the prefix *sub-*. It means 'below or beneath the thing named by the root'. This sense surfaces when the nominal bases are concrete. For example, *a submarine* is a vessel capable of operating below the surface of the sea. Other examples include *sub-current, sub-floor, sub-railway, subsoil, sub-structure*, etc.

The sense of degradation is the periphery of the prefix *sub-*. It acquires three particularities. **(a)** 'a subdivision of the thing named by the root'. This sense surfaces when the nominal roots are concrete or abstract. For example, *a sub-group* is a subdivision of a group. Other examples include *sub-base, sub-branch, sub-committee, sub-district, sub-title*, etc. In some formations, the bases are verbal such as *sub-classify, sub-colonise, sub-divide, sub-lease, sub-let*, etc. **(b)** 'almost or nearly the thing named by the root'. This sense surfaces when the adjectival bases are non-gradable. For example, *sub-standard goods* are goods which are less than standard in quality or size. Other examples include *sub-clinical infection, sub-fertile person, sub-literate adult, sub-normal child, sub-tropical cyclone*, etc. **(c)** 'subordinate in rank to the person named by the root'. This sense surfaces when the nominal bases are common personal nouns. For example, *a sub-dean* is a deputy or substitute of a dean. Other examples include *sub-editor, sub-governor, sub-officer, sub-treasurer, sub-warden*, etc.

A graphical representation of the multiple senses of the prefix *sub-* is offered in Figure 7:

Figure 7: The semantic network of the prefix *sub-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

8. super-

The predominant sense of the prefix *super-* is one of degree. It subsumes three particularities. **(a)** 'beyond the range of the trait mentioned in the root'. This sense occurs when the adjectival bases are gradable, applying to humans. For example, *a superhuman effort* is an effort that is much greater than is normal. Similar adjectives are *super-active, super-clever, super-friendly, super-intelligent, super-rich*, etc. **(b)** 'exceeding the norms of the feature mentioned in the root'. This sense occurs when the adjectival roots are gradable, applying to non-humans. For example, *a super-cheap article* is an article that is extremely cheap. Similar adjectives are *super-efficient, super-modern, super-precious, super-quick, super-secure,* etc. **(c)** 'being greater in power than the thing mentioned in the root'. This sense occurs when the nominal bases are common personal nouns. For example, *a super-model* is a model who is very successful or famous. Similar nouns are *super-athlete, super-genius, super-hero, super-leader, super-man*, etc.

In the periphery, the prefix *super-* subsumes three particularities. **(a)** 'hugely bigger in size than the thing signalled by the root'. This sense occurs when the nominal bases are concrete, denoting inanimate entities. For example, a *supertanker* is a very large cargo ship able to carry a large amount of oil. Similar nouns are *super-ferry, super-jumbo, supermarket, super-computer, superpower*, etc. **(b)** 'built on the thing mentioned in the root'. This sense occurs when the nominal roots are concrete, denoting inanimate entities. For example, *a superscript* is a script that is written or printed above the normal line of writing or printing. Similar nouns are *superaltar, supermarine, superstructure, superstratum, supertax,* etc. **(c)** 'ranked higher than the category mentioned in the root'. This sense occurs when the nominal roots are abstract, denoting animate entities. For example, *a superorder* is a category of biological classification ranking above an order. Similar nouns are *superclass, superfamily, superspecies,* etc.

A graphical representation of the multiple senses of the prefix *super-* is offered in Figure 8:
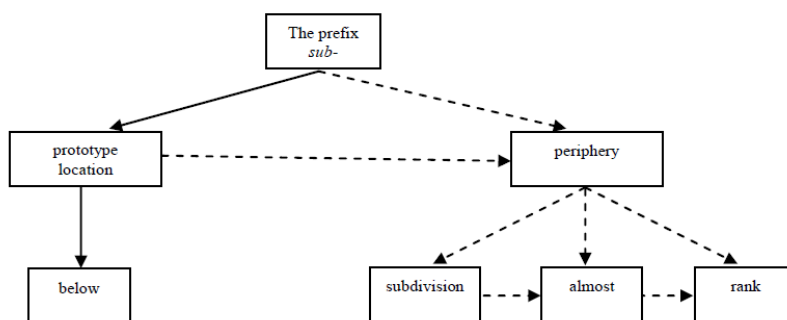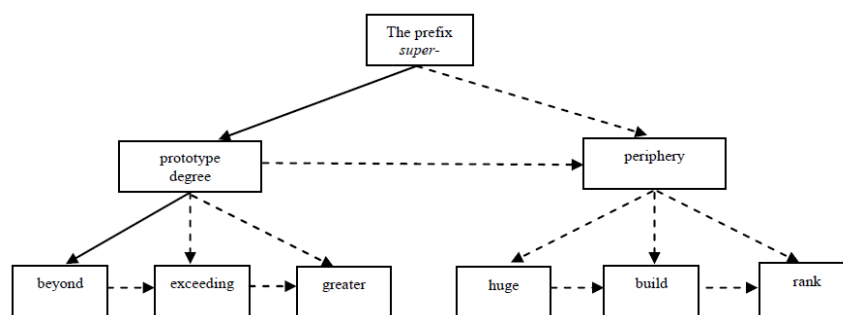

Figure 8: The semantic network of the prefix *super-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

9. under-

Predominant in the network of the prefix *under-* is the sense of location. It has the meaning 'below or underneath the thing expressed by the root'. This sense occurs when the nominal roots are concrete. For example, *underwear* is clothing worn under other clothes next to the skin. Examples of other nouns include *underclothes, undercurrent, underground, underpass, undertow,* etc.

Subordinate in the network of the prefix *under-* is the sense of degradation. It has two semantic niceties. **(a)** 'less in degree or quantity than the thing expressed by the root'. This sense occurs when the verbal roots are (in) transitive. For example, *to undervalue* is to consider something as less valuable or important than it really is. Examples of other verbs, and the adjectives derived from them, include *under-estimate, under-grow, under-pay, under-state, under-use,* etc. **(b)** 'lower in rank than the person expressed by the root'. This sense occurs when the nominal bases are common personal nouns. For example, *an underachiever* is a person who performs less well or achieves less success than expected. Examples of other nouns include *undergraduate, undersecretary*, etc. The same sense is true when the prefix is annexed to numbers. For example *under-fives* are children who are younger than five years old.

A graphical representation of the multiple senses of the prefix *under-* is offered in Figure 9:
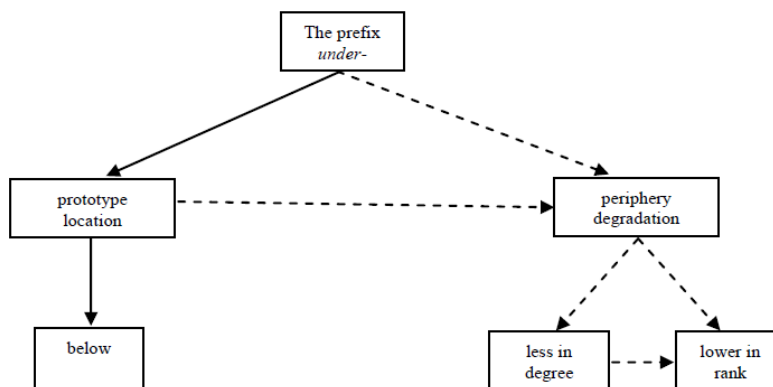

Figure 9: The semantic network of the prefix *under-*

The solid arrow represents the prototypical sense, whereas the dashed arrows represent the semantic extensions.

Before going any further, let us draw some conclusions from the preceding discussion about the prefixes of spatiality. One conclusion is that each prefix forms a category of its own, which includes its multiple senses. Another conclusion is that the senses of a prefix gather around one representative sense, referred to as the *prototype*. A further conclusion is that the category of a prefix is a powerful conceptual framework which allows us to see how the different senses are related to one another. A look at the categorial descriptions of the prefixes shows where the senses converge and where they diverge. On the basis of the converging senses, the prefixes can be grouped into sets, referred to as a *domain*. It is within this domain that the prefixes can stand against each other as rivals. So, a domain is concerned with a knowledge configuration in which prefixes gather showing similarity on the surface but dissimilarity below the surface. Two prefixes may stand for one concept but differ in the specifics. The elaboration of this cognitive tenet will be the task of the next section.

B. Domain

Traditional dictionaries describe the lexicon by allotting the lexical items of any language separate entries, with information about meaning, usage or register. In this way, dictionaries fail to show that many of these items have something in common as well as something in difference. As a result, dictionaries stop short of showing how they are related to one another. To solve this problem, Cognitive Semantics suggests, as Langacker (1987, 1991) advocates, building linguistic descriptions on the *domain* theory. A domain is any background knowledge, including such notions as space, time, degree and the like, with reference to which a conceptualisation can be made. In language, a domain is a knowledge configuration which provides the context for the characterisation of linguistic expressions. Precisely, it is a knowledge structure with respect to which the meaning of a lexical item can be characterised. To understand the meaning of any lexical item, it is necessary to understand the conceptual knowledge that it evokes. The meaning of any lexical item can be defined in terms of the background knowledge that underlies its usage. For example, in describing the meaning of the word *father*, the speaker needs to activate the domain of *kinship* as the background knowledge for his description.

The domain theory is significant to all areas of language. In Hamawand (2003b), I applied it to the description of verbs taking *for-to* complement clauses in English. In Hamawand (2007, 2008), I applied it to the description of prefixes. In Hamawand (2009), I applied it to the description of negative prefixes. In the present analysis, I adopt it in the description of spatial prefixes. Spatial refers to space and the position, size, shape, etc. of things in it. The meaning of a prefix depends on the domain to which it belongs, knowledge of which is necessary for its appropriate use. A domain is used as a cognitive device which allows one to describe the distribution of different prefixes and provide the motivation for their use in discourse. In this regard, I argue that prefixes form sets so that to understand the semantic structure of any prefix it is necessary to understand the properties of the set in which it occurs as well as the properties of the other members of the set. The interpretation of a prefix can then be defined against the domain that it invokes. A domain captures semantic information about prefixes. It includes information about the specific meanings or the distinctive uses of the prefixes. A domain is then a powerful mechanism which reveals specification and guides usage.

The domain of spatiality is a sphere of knowledge pointing to the position of things on an axis. An axis can be either horizontal or vertical. A horizontal axis refers to the linear arrangement of things, i.e. their positions on a baseline or in comparison to one another. A vertical axis refers to the plumb arrangement of things, i.e. their positions on an upright line. In terms of horizontal axis, spatiality includes three facets: front, middle and rear. Front is the position of something at the beginning. It refers to the part of something located opposite its rear. Middle is the position of something at the centre. It refers to the part of something located between front and rear. The position serves to encompass interaction or involvement between two or more entities, no matter if they are animate or inanimate. Rear is the position of something at the back. It refers to the part of something located opposite its front.

Morphologically, the subdomain of horizontal spatiality is realised by the prefixes *ante-, fore-, mid-, inter-, intra-* and *post-*. Each prefix occupies a particular place in a linear order. *Ante-* means 'in front of the place referred to by the root'. It depicts an entity as being situated before another. *Fore-* means 'situated in front of the place mentioned in the root'. It sketches an entity, or its first part, as being situated in front of another. *Mid-* means 'the central part of the place denoted by the root'. It portrays an entity as being in the middle of something. *Inter-* means 'between the entities stated in the root'. It refers to interaction between entities in different places. *Intra-* means 'within the entity stated in the root'. It refers to interaction between entities within the same place or group. *Post-* means 'behind the place named in the root'. It describes an entity as being behind something else.

Let us now examine some examples to see if the prefixes fit different facets within the subdomain.

(1) a. antechamber, ante-room
    b. forecourt, forecastle, foredeck
    c. midfield, midsection, midway
    d. inter-city, inter-office, inter-school
    e. intra-family, intra-party, intra-class
    f. postorbital, postaxial, postcentral

The examples under (1) contain words formed by adding prefixes to nominal (a-e) and adjectival (f) free morphemes, forming nouns in (a-c) and adjectives in (d-f). They reveal two facts about the prefixes. First, the prefixes indicate horizontal spatiality. Second, the prefixes symbolise different facets. In (1a) the prefix *ante-* describes the front part of a place. For example, *antechamber* means 'a small room situated in front of a larger room'. In (1b), the prefix *fore-* describes the front part of a place. For example, *forecourt* means 'a flat area in front of a large building'. In (1c), the prefix *mid-* describes the middle part of a place. For example, *midfield* means 'the middle portion of a sports field'. In (1d), the prefix *inter-* describes interaction between places or people. For example, *inter-city* means 'between two or more cities'. In (1e), the prefix *intra-* describes interaction within the same place or people. For example, *intra-family* means 'within a single family'. In (1f), the prefix *post-* describes the rear part of a place. For example, *postorbital* means 'situated behind the eye'.

Morphologically, the subdomain of vertical spatiality is realised by the prefixes *sub-, super-* and *under-*. Each prefix occupies a particular place in a vertical order. *Sub-* means 'below or beneath the thing named by the root'. It depicts an entity as being placed under another. *Super-* means 'built on the thing mentioned in the root'. It describes an entity as being placed on another. *Under-* means 'below or underneath the thing expressed by the root'. It pictures an entity as being placed under another.

Let us now examine some examples to see if the prefixes fit different facets within the subdomain.

(2) a. subway, sub-railway, subsoil
    b. superstructure, superscript, superstratum
    c. underground, underpass, undertow

The examples under (2) contain nouns formed by adding prefixes to nominal free morphemes. They reveal two facts about the prefixes. First, the prefixes indicate vertical spatiality. Second, the prefixes symbolise different facets. In (2a), the prefix *sub-* describes one entity as being under another. For example, *subway* means 'a path that goes under a road, etc. which people can use to cross to the other side'. In (2b) the prefix *super-* describes one entity as being above or over anther. For example, *superstructure* means 'a structure that is built on top of something, for example the upper parts of a ship or the part of a building above the ground'. In (2c), the prefix *under-* describes one entity as being under another. For example, *underground* means 'a cable, passage or stream that is under the surface of the ground'.

For easy reference, I summarise in the table below the (sub)domains evoked by spatial prefixes in English.

TABLE 1:
THE FACETS EVOKED BY SPATIAL PREFIXES IN ENGLISH

domain	subdomains	exponents	meaning differences
spatiality	horizontality	*ante-*	depicts an entity as being situated before another
		fore-	sketches an entity, or its first part, as being situated in front of another
			portrays an entity as being in the middle of something
		mid-	refers to interaction between entities in different places
		inter-	refers to interaction between entities within the same place or group
		intra-	describes an entity as being behind something else
		post-	
	verticality	*sub-*	describes one entity as being below another
		super-	describes one entity as being above anther
		under	describes one entity as being beneath another

In the table drawn above, I show how the domain theory applies to the description of prefixes in English. The description comprises four steps. In the first step, I place the prefixes under one domain, which I name *spatiality*. In the second step, I group the prefixes into two sundomains, which I name *horizontality* and *verticality*. This is done relative to the definitions provided in the previous section. In the third step, I identify the prefixes that represent each subdomain. In the fourth step, I explain the rivalry between the prefixes by pinpointing the peculiarity of each prefix which makes it

different from its counterpart. When and how to use a prefix is a matter decided by the speaker. The choice of the speaker comes under the rubric of *construal*. Construal is concerned with the ways the speaker conceives a situation and the right expressions s/he chooses to realise them. Two prefixes that stand as rivals construe a situation in different ways. The elaboration of this cognitive tenet will be the task of the following section.

C. Construal

Traditional dictionaries describe lexical pairs that look alike as synonymous. Formalist paradigms regard them as an idiosyncrasy of the lexicon and often present them as semantic alternatives. In this way, formalist paradigms disregard the fact that every lexical item has a certain mission to achieve in discourse. According to the present analysis, it is an axiomatic fact that lexical items are in no way interchangeable even if they look similar or share the same source. To prove this, I build the analysis on Langacker's (1987, 1991) theory of *construal*. Construal is a cognitive ability to portray the same scene in alternate ways. It is a language strategy which allows the speaker to conceptualise a situation and choose the linguistic structure to represent it in discourse. In Cognitive Semantics, the meaning of a linguistic expression, as Langacker (1997) states, does not reside in its conceptual content alone, but includes the particular way of construing that content. The constructions *He sent a letter to Susan*, and *He sent Susan a letter* share similar wording, but they involve different ways of construing the same content. In the prepositional construction, it is the issue of movement that is foregrounded, whereas in the ditransitive construction it is the result of the action that is foregrounded. Therefore, only the second construction implies that *Susan* has received the letter.

The construal theory is present in almost every area of a language. In Hamawand (2002), I applied it to the description of complement clauses in English. In Hamawand (2007, 2008), I applied it to the description of prefixes. In Hamawand (2009), I applied it to the description of negative prefixes. In the present analysis, I extend its impact to the description of spatial prefixes. In this connection, I argue that the choice of a derived word correlates with the particular construal imposed on its root. At first sight, pairs may appear to be synonymous. A closer look, however, reveals that they are neither identical in meaning nor interchangeable in use. There is a clear-cut distinction in their definitions. There are two keys to using these words correctly. One key is to know that the two words constitute different conceptualisations of the same situation. The different conceptualisations reflect different mental experiences of the speaker. The other key is to know that, as a result, the two words are realised morphologically differently. In each derivational case, it is the spatiality-denoting prefix that encodes the intended conceptualisation. The different prefixes, therefore, single out different aspects of the meaning of the root.

Such pairs, if ever mentioned in dictionaries, are listed without clear distinction. Dictionaries confirm that they are interchangeable. Usage books often present such pairs as reciprocal words. However, database evidence shows that they are different in use. It is true they share a common root, but they are far from being equal. The derived words relate to the slightly different aspects of the root. The difference is a matter of the alternate ways the root is construed, which is morphologically mirrored by different prefixes. The construal that is at work here is called *perspective*. According to Langacker (1988a), it refers to the particular viewpoint taken on something. Two expressions differ in meaning depending on which aspects within the situation they designate. In addition, speakers have the ability to construe the same situation in many ways and choose the appropriate structures to represent them. Consequently, the perspective embodied by a linguistic expression constitutes a crucial facet of its meaning.

For the pair list, I retrieve the data provided by the BNC. To create the list, I compare the occurrences of two prefixes with a view to finding the words that share the same root. The lists of pairs are not exhaustive but copious enough to reflect the meaning differences between the derived words. For the definitions of the common roots of the pairs, I rely on such major online English dictionaries as *Oxford English Dictionary*, *Cambridge English Dictionary* and *Merriam-Webster Dictionary*, among others. For the exemplification of the meanings diagnosed, I provide sentences based on the corpus. In most cases, I tend to shorten the sentences by deleting all the non-essential elements. For the sake of reinforcement, I check the characterisation of some nominal pairs, if ever mentioned, against major manuals on English usage like Fowler (1996), Patridge (1961) and Greenbaum & Whitcut (1988), Peters (2004) and native-speaker intuitions.

Below are the different perspectives taken on the roots, which are responsible for the semantic distinctions.

1. Within vs. between

The prefixes *intra-* and *inter-* attach to same nominal roots to form adjectival pairs. They evoke the domain of horizontal spatiality, but they emphasise different angles of it. The prefix *intra-* characterises an entity as being within or inside the same group of people, places or objects. It means 'within the entity stated in the root'. The prefix *inter-* characterises an entity as being between separates groups of people, places or objects. It means 'between the entities stated in the root'. A look at the data validates the differences in their signification. *Intra-* signifies interaction taking place inside the same group of people or location. *Inter-* signifies interaction taking place between different groups of people or different locations. A perfect reflection of this distinction is provided by the adjectival pair below:

(3) intra-state vs. interstate
    a. The chaos represents the outcome of *intra-state* conflicts.
    b. They emphasised the need to improve *interstate* exports.

The two adjectives in (3) are derived from the nominal root *state*, meaning 'a country or nation with its own government'. Yet, construal marks a difference between them in usage. In (3a), the noun *intrastate* means 'occurring

within a single state'. *Intra-state conflicts* are conflicts that emerge within the boundaries of a single state. *Intra-state* is preferable in the context of politics such as *clashes, conflicts, disputes, relationships*, *services*, etc. In (3b), the noun *interstate* means 'occurring between two or more states'. *Interstate exports* are exports that take place between many states. *Interstate* is preferable in the context of commerce such as *export, highways, trade, transfer, transport*; politics such as *conferences*, *negotiations, relations, rivalries, wars*, etc.

2. below vs. above

The prefixes *sub-* and *super-* attach to same nominal roots to form nominal pairs. They evoke the domain of vertical spatiality, but they highlight different aspects of it. The prefix *sub-* describes an entity as being below another. It means means 'below or beneath the thing named by the root'. The prefix *super-* describes an entity as being above another. It means 'built on the thing mentioned in the root'. A scan of the data verifies the differences in their denotation. *Sub-* denotes an element that is lower than another on a vertical axis. *Super-* denotes an element that is higher than another on a vertical axis. A clear exemplification of this distinction is provided by the nominal pair below:

(4) substructure vs. superstructure

    a. The explosion damaged the house, but the substructure remained intact.

    b. The house foundations are finished; we are building the superstructure.

The two nouns in (4) are derived from the nominal root *structure*, meaning 'the way in which the parts of something are connected together, arranged or organised'. However, construal separates them in usage. In (4a), the noun *substructure* means 'a structure that is below another and that supports'. A substructue is any structural element that is constructed below the ground floor, used to support the structure above. *Substructure* is preferable in the context of building, which could range from a simple foundation to a basement floor, or more complex structures such as subways or underground tunnels. In a house, the components of a substructure include foundation, basement, subfloor, etc. In (4b), the noun *superstructure* means 'a structure that is built on top of another'. A superstructure is any structural element that is constructed above the ground floor. *Superstructure* is preferable in the context of building, which could be a simple residential house to a multi-story building or a complex structure. In a house, the components of a superstructure include beams, columns, doors, slabs, walls, etc.

V. Conclusion

This paper has dealt with prefixes of spatiality in English. The aim of the paper was to show that morphology is semantically motivated, and that differences in morphological structures reflect differences in meaning. To shed light on the the problem, the study has evaluated some cognitive tenets against morphological data offered in the BNC, and so made three significant contributions.

The first contribution lies in identifying the different senses of a prefix. Spatial prefixes form categories; a category is a network made up of a range of senses exhibiting minimal differences. As bound morphemes, spatial prefixes are meaningful. They play important roles in determining the meanings of the words of which they are part. They are polysemous in the sense that they are associated with a number of related but distinct senses. These senses are organised around a primary sense component called a *prototype*, from which the set of additional senses are derived. That is, the idea is to identify the prototypical sense for each prefix and to work out from there to get to the marginal senses. The aim has been to prove that there is a strong correspondence between the content of a morphological unit and the mode of expression it takes.

The second contribution lies in grouping the prefixes in a domain, whereby the minute differences in their meaning come out. Spatial prefixes gather in *domains*; a domain is a concept in which several members interact, and with respect to which they are defined. Two or more prefixes may belong to the same subdomain, but they differ in that they project different facets of it. The aim has been to prove that there is a strong correspondence between semantic properties and their morphological exponents. Two subdomains have emerged from my investigations of the spatial prefixes. One subdomain pertains to *horizontality*. Its exponents are *ante-, fore-, mid-, inter-, intra-* and *post-*. The other subdomain pertains to *verticality*. Its exponents are *sub-, super-* and *under-*.

The third contribution lies in accounting for the differences in meaning between rival prefixes. When prefixes attach to the same root, the derived forms are not synonymous. A prefix pair standing as rivals is by no means in complementary distribution, and the words they form are not in free variation. The distinction between the pair is not governed by phonological and/or syntactic constraints, as non-cognitive paradigms claim. Rather, the distinction is ascribed to meaning. Following the cognitive paradigm, a morphological structure is to a significant degree a response to a conceptual structure. Semantic considerations control the preference of one lexical item over another. Precisely, the distinction resides in the alternate ways the word pair is construed, which is realised by different prefixes. In each derivation, the prefix shifts the meaning of the root to a certain direction, and so encodes the intended construal. This is evidenced by the distinguishing collocates of each pair member, which the corpus data have shown.

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Towards Vision 20-2020: The Role of Language and Literature in National Development

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Abstract—This is a sociolinguistic paper which discuses the strategies for the actualization of the Federal Government of Nigeria's vision 20:2020. The role of language and literature is seen here as a catalyst for national development. The vision is that Nigeria should become one of the top 20 global economies by the year 2020, through the implementation of her 7-point-agenda crafted from the United Nation's Millennium Development Goals. Education for All (EFA) is one of the goals that Nigeria desires to achieve by the year 2020, and education is believed to be capable of eradicating poverty and diseases. Education is also believed to be a tool for the promotion of peace, integration and unity. The author therefore posits that language education can be used as a roadmap to national development and democratic greatness. The paper discusses the correlation between language and youth empowerment, socio-political and economic order, technological advancement, democracy and national rebranding. The author then recommends, among other things, that the Federal Government of Nigeria should invest more on multilingual, multicultural and mother tongue education, if her vision is to become a reality and not a dream.

Index Terms—vision 20-2020, millennium, roadmap, rebranding, empowerment, democracy, mother-tongue, andragogy, metalanguage

I. INTRODUCTION

Language is the vehicle through which people's culture is transmitted. It is an index of identity which serves as a repository of a people's culture, industry and exploits. It is language that differentiates the homo-sapiens from other animals. The most effective engine of a people's culture is their mother tongue (MT). Indigenous languages are treasures of culture and self-identity. In other words, language is the indicator of history and self- identification (Solanke, 2006). It is an indispensable cultural legacy with which all forms of human interactions are carried out. According to Nwadike (2004) it is the key to the heart of the people. If we lose the key, we lose the people. If we treasure the key and keep it safe, it will unlock the door to wealth or affluence, thus bringing about national development.

This development ranges from growth in education (i.e. intellectual growth), politics, economy, science and technology. In educational process, language is the main pillar through which man has to plan, instruct and evaluate programmes. The development of individuals in respect of their aspiration in the society means development of a nation. Individuals develop educationally, socially, economically, politically and culturally through their interaction with government agencies that disseminate ideas and policies through various media in the languages that the individual's best understand. According to Aziza (1998) national development is a gradual and advanced improvement through progressive changes in the sociopolitical life of the nation. National development refers to the growth of the nation in terms of internal cohesion, integration, unity, economic well-being, mass participation in government, and educational growth, all of which are pathfinders to vision 20-2020.

Language is a catalyst in educational development which is an important index of national development. Qualitative education in any nation is not a luxury, but an imperative to national development. In order to achieve national cohesion and unity, Nigeria recognizes the importance of mother tongue education hence she states in her National Policy on Education (NPE) that the language of instruction in the primary schools should be initially in the child's mother tongue or the language of the immediate community. Indigenous language is the most important tool with which society is organized, and it is hardly possible to talk of national development without including the language with which the people formulate their thoughts and ideas.

Multilingual education is capable of eradicating illiteracy. It provides political awareness and sociopolitical stability. Government's programmes and policies reach the grassroots with the use of indigenous languages. National unity depends largely on mutual understanding of each other's language and culture. This is why Nigeria considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major Nigerian languages other than his own MT. Unity means strength or power, and it is language that empowers and unifies people. Languages therefore confer power on a nation.

A. Language and Youth Empowerment

Language is the most fundamental and important tool for youth empowerment. It is a weapon for the uplift of the underprivileged, the marginalized, the un-informed or the illiterates in the society. The culture of reforms initiated by

the previous administration is designed to engender sustainable change in democratic governance. This reform is to be carried out through education, and language is the tool for doing this. This is one of the Millennium Development Goals (MDGs) that runs through the National Economic Empowerment and Development Strategy (NEEDS). Youth empowerment is a re-branding enterprise, as the empowered youths are likely to shun corruption, and make positive contribution to national economic growth, peace, security and political stability.

Empowerment is the process whereby people are enabled or given the opportunity to improve in order to contribute to positive change. It takes varied forms and dimensions which include activities like individual self-assertion, self-improvement, collective bargaining or resistance in order to challenge existing power relations (Okeshola, 1995). Self - empowerment takes varied forms such as education, apprenticeship, usurpation, domination and force. Education is the most fundamental and important tool for empowerment or for the achievement of social justice and equity. Social scientists prescribe education as a tool for the up-lift of the underprivileged, the marginalized, and the oppressed within the society (Graham-Brown, 1991). Education is therefore a veritable instrument for promoting empowerment, and best done through the medium of languages.

Modern man can hardly contemplate communal life without the instrument of language. Performance, especially spoken language, defines personality. For the teacher, his credibility is almost entirely anchored on his competence in communicating ideas, and stimulating learning through the use of language. Articulate and well-spoken teachers always invariably win the hearts and respect of their students.

Feminists have advanced the issue of empowerment of women through education as a means of challenging patriarchal ideology of male domination and women subordination. Empowerment entails life-long struggle for survival and transforming the structures and institutions (e.g. laws, social practice, political process, religious matters) that seem to perpetuate or reinforce gender discrimination and social inequality. According to Graham-Brown (1991), for the individual, empowerment through education promises an escape from poverty, oppression. It also   promises greater social prestige, job mobility and better future prospect. Education empowers through language.

Language and language studies empower those who are engaged in them. Language as a means of communication is the corner stone of any educational process (Ige, 2000). It plays a vital role in education as a subject and it is also a medium of instruction. Education, whether formal or informal, is carried out through the medium of some languages, and learning at any level is largely verbal (Awoniyi, 1978). Language, whether spoken or written, is the vehicle through which knowledge is imparted, and knowledge is power. One of the cardinal points in the Federal Government's National Economic Empowerment and Development Strategy (NEEDS) is education, and language education is a key tool and bridge to the future (Olaoye, 2004). It empowers children and the youth to take charge of their lives. This involves acquisition of skills and knowledge that would prepare them for the world of work.

B. Language, Literature and National Development

A tripartite relationship between or among languages, literature and culture (whether foreign or indigenous) has been well established and documented (Olaoye, 2002, Isyaku, 2004). According to them, there is no literature without language. Culture and language too are inseparable and the trios are intricately interwoven. They play vital role in man's education and national development. Literature is an art which entertains and instructs. It warns people of danger, and instructs by opening people's eyes to a wide range of experiences and a deeper understanding of these experiences. According to Fatokun (1992) Literature presents situations, interactions and oppositions. It suggests a wide range of values and attitudes. To understand an ethnic group and their culture one may have to turn to their oral and written narratives, their drama and poetry. A good piece of literature can be regarded as an authentic mirror image of its society and time. Through satire, proverbs and symbolism, literary artists communicate ideas, thoughts and feelings about social ills in the society which they criticize with prussic diction. Proverbs, for instance, are a lesson in prudence, generosity, patience and wisdom all of which are indispensable to the guidance of mankind and the stability of the society. Literary artists use languages to ridicule or condemn anti-social behaviours such as corruption, assassination, political thuggery, religious intolerance, oppressive rule or dictatorship, any form of human degradation and undemocratic practices.

Through historical literature, our knowledge of the society is widened. According to Asade (2000) we learn from historical literature about seemingly immortal despots and their ignoble and sorrowful end, and that their mysterious death was engendered by the avalanche of atrocities and carnage they had masterminded and executed. This knowledge helps people in charting new and humanistic, sociopolitical and economic course, which leads to a new world order. This is the contribution of literature to national development.

Culture is defined as the particular systems of art, thought and custom of a society. It is the whole way of life of a people, the social heritage that the individual acquires as a member of his group. It is the entire attitude, perception and specific traits of civilization that confer to a people and its place in the universe. These traits are speech norms, etiquette, ideologies, ethics, stereotypes, artifacts, technologies, intellectual production, etc. Language whether foreign or indigenous, is thus an indelible mark of a people's identity. According to Fani-kayode (2006) the core values of our people must be the pivot for national reforms. He enjoins that our traditional values should be embedded in honesty, transparency, respect for institutions, constituted authorities and the sanctity of human person and life. These core values are reflected in the people's identity, cultures, traditions and systems, most times encapsulated in their languages. A child that grows up guided by the positive values of the society will possess a healthy and progressive mind in

adulthood (Opega, 2004). Therefore, the teaching and learning of languages, literature and culture will afford the learner an understanding of the problems of the society. We cannot, therefore, overemphasize the importance of languages, literature and culture as three interrelated sociolinguistic variables from whose milk human beings must drink in order to develop a healthy soul in a healthy body.

C. Languages, Civic Responsibility & Democracy

The constitution of the Federal Republic of Nigeria provides that citizens have among others the following: allegiance to the constitution, respect for its ideals and institutions as well as the National Flag, National Anthem, National Pledge, and respect for properly constituted authorities. Other duties include protecting and preserving public property, shunning violence, eschewing corruption and squandermania, and contributing to the good name and defense of the country. Citizens have the right to vote and be voted for. They have freedom of movement, speech, association, and the right to human dignity, personal liberty and fair hearing.

Language is an indispensable cultural legacy with which all forms of human interactions are carried out. It is capable of destroying or mending relationships. The creation of a new democratic culture depends on indigenous language for the articulation of democratic ideals. A given political thought is usually expressed by means of language. It determines the stability and success or otherwise of a given democratic experience. Political contests depend on the use of language, as in violent or abusive language.

Songs are composed in abusive diction to denigrate people and their ideals. Campaign language is a social mask for hiding party's selfish motives. The umbrella as an emblem is a sign language. These symbols communicate deep meaning. The umbrella symbolically represents the provision of a shade or a shelter for protection against adverse weather conditions, poverty and material deprivation (Bako, 2004). Political speeches, slogans and emblems are expected to be goal-directed. These goals are best achieved with the use of indigenous languages. If and when the business of the National Assembly is conducted in indigenous languages, national development will be accelerated.

II. Indigenous Languages and Technological Development

Language is a vehicle of thought and the expression of culture. It expresses a people's way of life, their perception of things and their world view. This embodies their ideals and innovations, which embrace respect for technological and scientific innovations (Ishima, 2004). Science and Technology can be acquired and better understood through the indigenous languages. For indigenous languages to be used for the teaching and learning of science and technology, these MTs need to be developed in terms of their orthographies, spelling and vocabulary reform, including syntactical simplification, and translation through the use of lexicographic strategies and the linguistic indigenization policy of borrowing, coinage, semantic extension, etc. Through these linguistic re-engineering processes our indigenous languages will become a veritable vector of technological advancement, and a catalyst for the achievement of vision 20-2020.

A. Metalanguage

Metalanguage is defined in Encyclopedia Britannica (1981:5) as the study of a branch of linguistics that deals with the relation of language to other areas of a person's culturally determined behavior, e.g. the study of gestures, facial expression, voice quality, mannerism and other aspects of speech events. Metalanguage is the language used to discuss or describe other languages. Language used in describing some technical terms and vocabulary of English is called metalanguage. Metalanguage according to Olalekan (2001) is designed to take care of medical and scientific terms in English and other international. For instance, the NERDC's sponsored vocabulary of primary science and mathematics in nine Nigerian languages (Hausa, Igbo, Yoruba, Edo, Efik, Fulfulde, Izon, Kanuri and Tiv) is a clear demonstration of the capacity of Nigerian indigenous languages as tools for the development of science and technology.

B. Language as a Tool for National Re-branding Project

The media, both print and electronics, can redeem Nigeria's image through effective language use. Pornographic language, coarse invective and tirade can be replaced with refined diction, polished syntax and semantic finesse. Columnists, newspapers editors, freelance writers should use language to write on and about the virtue of honesty, dedication to duty, moral rectitude, and selfless service to one's fatherland. They should also write biographies of honourable statesmen and women whose exemplary characters could be regarded as legendary. Such writings have the power of moralizing and hence of re-branding the readers.

Indigenous language, or any language, is regarded as the bedrock of nation building. It is the most important tool with which societies are organized, and it is hardly possible to talk of national development without including the language with which the people formulate their thoughts. According to Olaoye (2007), indigenous languages and languages in general perform the following re-branding role:

- Instrumental Function: Language is used for getting things done. The Federal Ministry of Information uses English and the Nigerian indigenous languages as campaign tools for sensitizing Nigerians on the need for the rebranding project. Languages are used in the training and retraining of civil servants, the academics, the lawmakers, while the politicians are being re-branded through retreats all carried out through the instrumentality of languages. The essence

being to get these categories of Nigerians imbibe new socio-political, cultural and economic ethos of a new Nigeria. The essence of law-making is also to sanitize the nation so that it will be a peaceful place to live, and to create opportunity for justice, fair play and equalitarianism. Constitutional reform can only be carried out through the use of languages. The essence of this is to re-brand Nigeria and Nigerians. It is to control man's egocentric tendencies, greed, avarice and cleptomania. Lawmaking is a language- sensitive activity or exercise. Responsible and responsive lawmaking is to save people from the clutches of slavery, oppressive rule, corrupt leaders, tyrannical rulers, and to chasten men and women of shady character who have given Nigeria a bad name. Implementing legal, political and economic reforms is tantamount to re-branding the nation, and this task is carried out through languages. Misuse or abuse of language leads to perverse justice, insincerity, rape of democracy, deception and corruption.

- Regulatory Function:- Language is used for controlling people's behaviour, for instance through:

a. Prohibition, as in "don't cheat", "don't urinate here""don't bribe", "don't take bribe", "don't take what does not belong to you", "don't engage in examination malpractice", "don't join bad gangs", etc.

b. Through threat of reprisal, especially if behaviour is not stopped, as in "I will punish you if you do that again", "you will go to jail if you don't stop stealing", "you will be rusticated if you don't stop cheating during exams", etc.

c. Through disapproval of behaviour, as in "that is bad of you", "No, stop it" that is not done here, etc.

C. Language, Literature and National Re-branding

Language, literature and culture are inseparable as tools for national development and as veritable tools for national rebranding. There is no literature without language. Asade (2000) asserts that literature is the matrix of the socio-cultural ethos of the people, and the weapon of sustenance. In literary language, satire is an artistic weapon for sanitizing the society. Literature through language, warns people of dangerous and anti-social practices, ridicules people of mean and despicable character, criticizes such evils like corruption, injustice, nepotism, bribery, economic and political sabotage, oppression, colonialism and neocolonialism, dictatorship, racism or colour segregation, literary theft, money laundering, examination malpractice, cultism, armed robbery, militancy, abduction, drug peddling, human trafficking, election rigging, arson, sectarian crisis, looting, extra-judicial killing, etc. Good poetry, songs and music, especially those philosophical ones which extol good virtues and deride ignoble course or action are capable of correcting societal ills.

Language behaviour is rule-governed, and any breach of language and cultural rules attracts sanctions. People's world view is determined by one's language and culture, and this lends credence to Sapir-Whorfian hypothesis of cultural relativism and linguistic determinism. Language is thus a shaper of ideas. We dissect the world through the instrumentality of our indigenous languages. Language adaptation however brings about language growth and development, and this in turn affects man's language and cultural re-orientation, socio-political and economic cosmopolitan out-look and modernism. For instance new words and expressions have entered into the lexicon of our indigenous languages through linguistic globalization. There is knowledge explosion through mass communication and information technology, and all these lead to advancement in science and technology which has a formidable re-branding role to play in nation building. Computer appreciation is now being made easy through the construction of indigenous languages keyboard which has linguistic facilities such as tone markers-diacritics, circumflex, tildes, cedillas, umlaut, special orthographies, etc. The youths become empowered through all these linguistic facilities. An empowered youth is a re-branded youth.

III. LANGUAGE AND EDUCATIONAL ANDRAGOGY

Andragogical education is a learner-centered approach which sees the child or learner as quite educable. It thus prepares child- friendly methodology whose goal is communitarian, participatory and altruistic. Learning is to bring about positive change in the learner. This type of education humanizes the learner, and develops his critical and creative thinking. Language is however the tool for achieving andragogical educational goals. Products of this school of philosophy become better and well-cultured politicians, better lawmakers, better leaders, responsible democrats, and well re-branded homo-sapiens. Nigerian languages are veritable instruments for the full empowerment of Nigerians.

The linguistic equivalent of the 1948 Universal Declaration of Human Rights is the 1996 Universal Declaration of Linguistics Rights. These rights are:

- The right to be recognized as a member of a language community.
- The right to the use of one's language, both in private and public life.
- The right to the use of one's own name.
- The right to associate with one's own language community.
- The right to maintain and develop one's own culture.
- The right for one's language and culture to be taught.
- The right of access to cultural services.
- The right to an equitable utilization of one's language and culture in the media.

These rights, Ogunranti (2000) believes, have conferred on all Nigerians, through their MT, the right and opportunity to actively participate in party politics and to express their feelings and emotions through the media. These rights are ingredients of empowerment. Linguistics studies can be regarded as a useful source of empowerment eventuating in

total re-branding of the people. Empowerment through language education promises the youth an escape from intellectual and economic poverty, and hence from oppression. Applied linguistics for instance is capable of acculturating the youths in the art of speaking, especially public elocution skills, phatic communion skills and illocutionary acts. In political linguistics the youths learn about linguistics and cultural taboos such as diplomatic stealing or computer wizardry called yahooism, another name for internet robbery, and other vices such as rape, avarice, cultism, duping, looting, all of which are vehemently disapproved of in the community. Shunning these vices leads to linguistic and cultural re-branding of the youth. The cultural sanctions that go with the breach of language and cultural etiquette are very severe. Since language can be regarded as the celestial electricity which illuminates the darkest part of the linguistically blind person, the study of language and linguistics is capable of transforming the youth, from their primordial barbarity or pristine primitiveness and reprehensible social misdemeanor, to men and women of moral finesse. From ontological point of view the youths get spiritual empowerment through what Olaoye (2007) calls knowledge of the language of religious worship, i.e. the language of praise worship, intercession and the use of evocative epithets for spiritual "Rite de passage" leading to spiritual cleansing and re-branding.

English Language in Nigeria

Nigeria is a multilingual nation where English Language has acquired the status of a second language to many people, while it is a third language to others. It plays a significant role in education, politics, government administration, the judiciary, economy and legislation. English today can be regarded as the lamp with which the youths can travel through the education tunnel (Ige, 2000). It is even now being referred to as one of the major Nigerian languages (Ogundare 2004). This is because its role as a unifying or integrating force is obvious. It is a compromise language of communication in a multilingual setting since political resistance to the choice of an indigenous language as a national official language has foreclosed choosing any of the three major Nigerian Languages as a Lingua Franca. English according to Adekunle (1974) is the linguistic and symbolic embodiment of political power and authority.

English is the vehicle of globalization, and through it came information and communication technology (ICT) which has a pervasive influence on education delivery. ICT, through television, radio and satellite communication, on-line services, e-mail, computer teleconferencing, has brought the world to the doorstep of the youths and other computer literate people. ICT is therefore a source of youth empowerment, and hence a tool for national re-branding. Through the internet and world news, accessed through English, western democracy has become a regular menu on the nation's political agenda. Political and language education, made possible through globalization, has started to open people's eyes to such issues like the value of peace, justice, freedom, equity, dialogue, compromise, tolerance, reciprocal respect, the essence of following the rule of law, constitutionality and due process, and the need to imbibe the culture of reform. These are some of the ingredients for sustainable democracy, and potent tools for the Nigeria's rebranding project.

IV. CONCLUSION

For language and literature to contribute effectively to national rebranding project and national development the federal Government needs to be more committed to multilingual and multicultural education. A more serious commitment entails the following:

- A well planned and implemented Mother Tongue Education
-Better and improved production of quality language and literature teachers, provision of modern teaching/instructional materials, improved welfare package for teachers, provision of better infrastructures at both the primary and secondary school levels
- Improved funding of tertiary education
- Well funded research on the development of orthographies and language documentation
- Deliberate promotion of the study of linguistics and language education in Colleges of Education and Universities.
- Better and improved funding of language centres in Nigeria such as NINLAN Aba and Nigerian French Language village, Badagry.

The author believes that a re-branded language education policy, a re-branded language education curriculum, effective language use by the media, can lead to successful political mobilization, cultural re-orientation, moral re-armament, youth empowerment and language education reform that will eventuate in national rebranding, and the actualization of the goals of vision 20-2020.

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Investigating Intersystemic Relations between Iran's Constitutional Literature and French Literary System: A Comparative Literary Study

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Abstract—**The present study builds on data collected through Persian literary corpora. It sets out to investigate the Iranian literary polysystem during and after the Constitutional Revolution of 1906-1911, so-called *Postconstitutional literature*. In so doing, first Even-Zohar's theory of intersystemic interferences of literary polysystems is discussed and then on the basis of this framework, a comparative literary study is carried out between two Iranian novels(Shams-o Toghra and Eshgh-Saltanat) and the translations of two French novels(The Count of Monte Cristo and The Three Mosketeers). The results seem to support the conclusion that the Iranian works are an imitation of the latter both in their form and content. Since Shams-o Toghra and Eshgh-o Saltanat are the earliest experimentations of Iranian novelists, it is concluded that novel in Iran is a new genre imported through intersystemic contacts between French and Persian Polysyste.**

Index Terms—**comparative literatures, literary polysystem, intersystemic interferences, rise of novel**

I. INTRODUCTION

Literature according to Even-Zohar (1990, p.30), is a set of socio-cultural activities which in terms of systemic relations behaves as a whole. A literary system itself is defined as "a system of functions of literary order which are in continual interrelationship with other orders"(Munday, 2001, p.109).Literature is thus a part of the social, cultural, literary and historical framework and the key concept is the *system* in which there is an ongoing struggle for the primary position in the literary canon.Even-Zohar (1990, p.19) terms it as *canonization* process, or struggle for canonization.

He states that in literature certain properties become canonized, while others remain non-canonized. By canonized, he means that literary norms and works (i.e., both models and texts) which are accepted as legitimate by dominant circles within a culture and those conspicuous products are preserved by the community to become part of its historical heritage. On the other hand, non-canonized means those norms and texts which are rejected by these circles as illegitimate. The struggle between canonized and non-canonized literature is one of the manifestations of a literary system.

Interference is another phenomenon observed in literary systems. Interference can be defined as" a relationship between systems, hereby a certain system A (source system) may become a source for other system B (target system)"(Even-Zohar, 1990.p.93).This phenomenon occurs when a target system does not possess a sufficient repertoire for newly needed functions. According to Even-Zohar (1990), interference tends to happen when systems are in a state of emergence (that is, are new and young) or at turning points in their history. Thus, whenever in need of innovation, a system tends to benefit from another richer system. On the basis of this framework, we are making an attempt to analyze the intersystemic relations between Persian and French polysystems during the emergence of Iranian Constitutional literature.

Inasmuch as the Constitutional Revolution in Iran (1906-1911) marks the beginning of modernization process in socio-cultural structures of the society, the need to feed on western models in this period is felt more strongly than ever. Persian literary system also was in need for innovation. As Sepanlou (2002, p.25) points out, the Persian prose needed transfusing blood in order to fabricate stories, newspapers and literary essays and this was made possible through translating from French polysystem,i.e.,French literary system was injected into Persian polysystem, enriching its repertoire.

In order to shed light on how this system developed and that how new literary genres and styles in Persian literature rose, the relations between systems and sub-systems should be determined in that as Even-Zohar (1990) puts it, both literature and translation systems are sub-systems of cultural polysystem, which may affect or be affected by the social and political developments of the society. To this end, we have chosen the Constitutional literature as the corpus of our study. The rational behind this choice is that the literature of this era has been influenced by a series of socio-cultural and political events, having inspired in particular from French literature.

Thanks to interferences between Persian and French literary systems, new literary genres including novel and short story have been introduced to Persian literary repertoire. We intend to show how French polysystem especially Alexandre Dumas' works has contributed to the rise of novel in Iran. According to Balay (1998, p.445) Dumas' works are the most influential ones to give rise to the rise of Persian novel.

The present paper aims to establish that the earlier Persian novels are the offspring of Alexandre Dumas' novels.

Corpus of the study

As to the corpus of this study, two French novels by Alexandre Dumas and two Persian native novels were selected. The Persian novels are the first modern novels produced in Iran. The rational behind selecting these corpora are that Dumas has been imitated by first Iranian novelists.The novels to be compared here are as follows:

1. Shams-o Toghra by Mohammad Bagher Mirza Khosravi,
2. Eshgh-o Saltanat by Sheikh Musa Nasri Hamedani,
3. The Count of Mounte Cristo by Alexandre Dumas,
4. The Three Musketeers by Alexandre Dumas

According to Balay (1998, p.445), Shams-o Toghra and Eshgh-o saltanat are the first modern novels of Iran. The former was produced in 1908 and the latter in 1919.

The Origins of Persian Novel

Novel is a complicated phenomenon which does not rise suddenly." It is offspring of a crisis"(Balay,1998,p.10).So, in order to explore the origins of novel in a country,its socio-cultural and political crises should be examined.For example, the rise of novel in Iran has its roots in the Constitutional Revolution(Mir Abedini 2007,p.21).Many socio-cultural factors also contributed to its emergence including dispatching Iranian students abroad for education ,importing printing press for publishing newspapers and magazine,establishing Dar-ol Fonun,translating foreign works for cultural enrichment.

Balay (1998, p.9) also holds that "novel is the offspring of two cultures". In the Qajarid period when Iran encountered with European culture, some western elements including the genres of novel and short story were digested by Persian literary polysystem.

Persian translations from French literature, in particular alexander Dumas' works have been the major source of inspiration for the rise of Persian novel. Following, we will compare Persian translations of Dumas' works with the first native novels in Iran.

Comparative analysis of the novels

Before beginning the analysis, it is noteworthy to provide a plot synopsis of Shams-o Toghra and Eshgh-o Saltanat.The aim of the present analysis is to prove that Persian novels are the direct imitations from the translations of the French novels. They have imitated the form and content as well as the narrative techniques of French novels, adopting them to Iranian context.

Plot of Shams-Toghra

The theme of the novel is love. Shams is the protagonist of the novel. His father is the head of the Deylamids in province of Fars.His father and he come to Shiraz to welcome the new ruler of Fars, who is Mongolian. The ruler's house gets fire and Shams saves his daughter, Toghra.This event is the beginning of their romance.

The problem with Shams and Toghra is that Shams is Iranian, while Toghra is Mongholian.According to the Mongolians' law, the marriage of a Mongol girl to a non-Mongolian is not allowed. Shams would like to marry Toghra legally. To this end, he attempts to find a position in the court of the Mongolians. Soon; he proves his bravery, attracting the queen to himself. In the course of the events, he comes across a treasure which had been hidden by his grandfather. Thus, he becomes well-to-do and buys a mansion in Shiraz and practices generosity, which wins him popularity.

Meanwhile, two love rivals pop up, both of whom fall in love with Toghra.Shams joins the army of the Egyptians and with a tact manages to transmit Toghra to Egypt. This time, an Egyptian price falls in love with Toghra.Shams is taken captive by the Christians in Palestine. He is transmitted to Greece by a ship where a Christian priest buys him, adopting him as his son. Ultimately; Sheikh Sa'adi Shiraz concludes their marriage.

In writing this novel, Khosrarvi has imitated Alexander Dumas and the researchers are going to prove these imitations.

Eshgh-o saltanat

It depicts the adventures of *Cyrus the Great* since his birth time to the fall of Babel. How Cyrus came to throne, his conquest of Minor Asia and Babel constitutes the historical context of this novel. But, it is based on the intrigue of love, i.e., the romance between prince Cyaxares (son of Media king) and princess Jupiter (daughter of Lydia king) from the one hand and the romance between prince Hormoz(an Iranian Prince) and princess Oridis(a Babylonian princess) on the other hand. There is also another romance between Farrokh (an Iranian prince) and an Egyptian princess.

II. METHODOLOGY OF THE ANALYSIS

In this analysis, both the form and content of the novels have been explored and all common elements between them have been extracted. An attempt has been made to extract all narrative techniques in French novels which have been imported to Persian Literary system through translation.

1. Digression

Digression is a technique in which the narrator leaves a part of the story to focus on another part. This technique has frequently been employed by Alexandre Duma in his multiple-intrigue novels. Since Persian traditional stories were linear (mono-intrigue), classic Persian Polysystem was lacking in this narrative technique. It was imported to Iran's literary system through translation system. Here one can see how the Iranian novelist has imitated Dumas' directly.

Translated text into Persian	Original Persian text
۱. اکنون بگذاریم مادموازل دانکار و رفیقش و را در سر راه بروکسل که طی مسافت می نماید و برگردیم به طرف این بیچاره آندرادو وقتی که می رفت به مقصود خود برسد قضا و قدر عایقی برایش فرستاده و او را از راه مقصود برگردانید. *کنت مونت کریستو، ص ۱۲۹۴ (ف ۹۸)*	۱. حال کوروش را بگذاریم تا لشگر خود مشغول طی راههای صعب العبور ایلام باشد و به طرف اکبتان برود و به سراغ اسانپوی برویم و ببینیم او چه می کند. *عشق و سلطنت، ص ۱۹۸ (ج۱، ف ۱۸)*
۲. اکنون دانکار را بگذاریم با کینه و بغض و حسد خود بماند به مورل از در تزویر درآید و القای بعضی شبهات در بدگویی از دانتس بکند و خود برگردیم به طرف دانتس. *کنت مونت کریستو، ص ۱۳ (ف ۲)*	۲. اکنون اریدیس را به حال خود وا می گذاریم تا هر قدر می خواهد بگرید تا تسکین یابد و به سراغ ژوپیتر می رویم که آخرین بار در باغ خارج شهر مسافران خود را با نگاهی غم آلود مشایعت کرد. *عشق و سلطنت، ص ۳۶۴ (ج۲، ف ۱۲)*
۳. اکنون موسیو دانکار را بگذاریم با سرعت تمام برود به منزل خود و تعاقب نماییم مادام دانکار را در راهی که صبح می رفت. گفتیم که نیم ساعت بعد از ظهر مادام دانکار سوار بر کالسکه شد و [...] *کنت مونت کریستو، ص۸۵۴ (ف ۶۷)*	۳. اکنون بالتاز را در این جزیره بگذاریم، اریدیس و بلیت را همراهی کنیم و ببینیم آنها کجا رفته و چه می کنند؟ گفتیم که بوسیله منجم مطلع شد که [...] *عشق و سلطنت، ص ۵۲۱ (ج۳، ف ۱۷)*
۴. حال لازم است خوانندگان محترم با ما همراهی نمایند در کوچه منحصر به فرد این دهکده و با ما داخل شوند به یکی از این خانه ها که [...] *کنت مونت کریستو، ص ۲۴ (ف ۳)*	۴. از خوانندگان محترم تقاضا می کنم که با ما همراهی کنند و در عالم خیال به چهارده قرن پیش باز گردیدن یعنی مصادف با سال ۵۵۳ قبل از میلاد، تا با یکدیگر از رود معروف دجله بگذریم و به بین النهرین فعلی یا مملکت آبادکلده آن زمان داخل شویم. *عشق و سلطنت، ص ۵۲۱ (ج ۳، ف ۱۷)*

2. Characterization

The protagonists in all four novels have been characterized in the same manner.

Translated text into Persian	Original Persian text
Description of Dartanian, the protagonist of *The three Musketeers*	Description of Egradat, the protagonist of *Eshgh-o-Saltanat*
۱. صورت و هیئت این جوان را تصور بفرمایید، بصورت دون کیشوت اما هیجده ساله. بی زره و جوشن، نیم تنه پشمین در برکه به رنگ نیلی آن به مرور ایام رنگ شیر و شراب گرفته. صورت دراز و گندمگون استخوان صورت بیرون آمده که در عم قیافه علامت مکر و کلاشی بود. علی الخصوص چانه که بسیار منبسط شده علامت دیگری بود که او اهل کاسگنی است. اگر چه کلاه نمدی مخصوصی آن جا در سر نهاده بود که بجای آن کلاهی نمدی مزین به پرهایی چون کلاه پهلوانان و دلاوران بر سر نهاده بود، شخص مجربی چون بر وی می نگریست، او را پسر دهقانی تصور می کرد. *سه تفنگدار، ص ۲ (ج ۱)*	۱. اگرادات جوانی است هیجده ساله که دارای قدی متوسط و چهارشانه صورتی گرد و گونه هایی سفید و کمابیش سرخ است و چشم هایی درشت و سیاه و مژه های بلند و ابروهای نازک و سیاه و بازوهای بلند دارد و موهایش بر مطابق مرسوم آن زمان از کلاه بیرون آمده و در اطراف سر پراکنده شده بود. اگر چه پیراهن نمدی او دلیل آشکاری بر اصالت شبانی اوست ولی شجاعت و سطوتی که در چهره اش نقش بسته است او را یکی از امرا و یا پادشه زادگان جلوه می دهد. *عشق و سلطنت، ص ۶ (ج ۱، ف ۱)*
Description of Edmond Dant ès, the protagonist of *The Count of Monte Cristo*	Description of Shams, the protagonist of *Shams-o-Toghra*
۲. این شخص (کنت مونت کریستو) را صورتی بسیار مطبوع بود. چشم هایی زنده و درخشان و بانفوذ. دماغی قلمی و راست تقریباً با پیشانی در یک سطح. علامت این بود که شاید این شخص از نسل خالص یونان باشد. دندان های سپید چون مرواریدش از زیر سبیل های ساه نمایان بود. تنها رنگ زردی و بسیار غریب نمود. تو گویی این شخص را مدت ها در قبر منزل داده اند که طبیعت نتوانسته است رنگ زندگانی در ظاهر ساز. بدون آنکه قد بسیار بلندی داشته باشد، خوش قواره بود و چون اهل جنوب فرانسه دست و پای کوچکی داشت. *کنت مونت کریستو، ص ۳۸۸ (ف ۳۱)*	۲. این شخص (شمس) جوانی بود سرو قد و گل رخساره متناسب الاعضا و خوش ترکیب، قوی البنیه، نه بسیار بلند بود نه کوتاه، چهره ای درخشان و چاهی دلربا پرزنخ، بر روی گردنی چون ستونی از عاج که اندکی از چهره اش باریک تر می نمود. چشم هایش چون دو چشم غزال با مژگان های سیاه برگشته در زیر دو طاق مشکین ابروان مقوس چون چراغی در محراب می درخشید. با نگاهی از آن به خوبی نمایان بود که آثار عقل و فراست و هوش و کیاست از آن نقش نمایان بود. بینی او مانند تیغی که اندکی سرش خم داشت، مویی چون پای مور، تازه از پشت لبش سر برزده و دو زلف مشکین پر از چین و شکن از دو سوی به کتفش افتاده، در پیشانی صاف و گونه های گشاده اش و گونه های پاک ساده اش اثر تابش آفتاب پیدا بود. *شمس و طغرا، ص ۲۶ (ج ۱، ف ۲)*

3. The opening scene setting

Dumas introduces the setting of his novels from the very beginning. Immediately he shifts to characterization. The same technique has been imitated by the Iranian novelists.

Translated text into Persian	Original Persian text
۱. بیست و چهارم ماه فوریه سال ۱۸۱۵ مسیحی از بالای کلیسای نتردام که مقام قراولان بود دیده بان رسیدن کشتی بزرگ سه دکلی موسوم به فرائون را خبر داد. این کشتی از ازمیر معاودت می کرد. همان لحظه بنابه رسم و عادت بام قلعه سنت ژان از مردم تماشاچی پر شد زیرا که این کار بزرگی است ورود کشتی بزرگی به مارسیل. علی الخصوص که این کشتی مانند فرائون ساخته شده باشد در کارخانه معروف به غوسه و به دستیاری یکی از اربابان مشهور ملکت [...] در پهلوی راه شناس کشتی که مهیا شده بود تا کشتی را داخل لنگرگاه مارسیل نماید، **جوانی ایستاده** بود که با اشارتی سریع و نظری به هوشیار تمام حرکات کشتی را می پایید. و این **جوانی بود میانه هیجده** تا بیست سال بزرگ و سهی **قد** و نازک اندام به چشم های سیاه و خوش حالت و موی های آبنوسی رنگ و سیمای وقر و اطمینان. کسی که از طفولیت در مخابرات بوده به زحمات و مشقت ها آموخته شده و از تمام جنباتش هویدا بود. یکی از میان آن جمعیت که خیلی مضطرب بود، خود را به زورق کوچکی افکند و فرمان داد که بطرف آن کشتی نزدیک برانند. چون زورق نزدیک شد، شخصی بود در آن که بانگ زد که: «آه دانتس شماييد؟» *کنت مونت کریستو، ص ۱ و۲ (ف ۱)*	۱. در سنه ۶۶۷ هجری، سال سوم پادشاهی آبشی خاتون در ماه اردیبهشت که درون و برون شهر شیراز نمونه ای از بهشت بود، روزی هنگام عصر در یکی از کوچه های نزدیک به سرای اتابکی، **جوانی** مقابل خانه قدیمی بر درخت سرو کهنی تکیه کرده، ایستاده و به رفت و آمد مردم نظر می کرد. و آن **جوانی بود سرو قد** و گل رخساره متناسب الاعضا و خوش ترکیب، قوی البنیه، صحیح المزاج، نه بسیار بلند بود نه کوتاه، چهره ای داشت چون قرص قمر درخشان و چاهی دلربا پرزنخ، تازه از پشت لبش سر برزده [...] چشم هایش چون دو چشم غزال با مژگان های سیاه، مویی چون پای مور، تازه از پشت لبش سر برزده [...] لطافت بشره شهادت می داد که از مردم شیراز نیست. در کوهستان پرورش یافته [...] از لباس و اسلح مجلل او هویدا بود که از خاندانی بزرگ و ثروتمند است. سواره ای بود که با مویی مجعد و قدی بلند و بنیه قوی و سینه فراخ آراسته به تمام اسلحه [...] چون چشمش به آن جوان افتاد، با صوتی خشن سلام کرد. شمس به آواز بلند جواب داد] گفت: «آه بابا خرم شماييد؟» *شمس و طغرا، ص ۲۶ (ج ۱، ف ۲)*

4. Describing the functional spaces

Functional or strategic spaces are those playing a specific part in the intrigue of the story (Balay, 1998, p. 510). For describing them at the beginning of the chapters, Dumas provides their historical background and geographical situations. It is done with a documentary language. This technique has been imitated in Iranian novels.

Translated text into Persian	Original Persian text
Chapter three: The village of Catalan	Chapter ten: The city of Pazargad
۱. در صد قدمی ان محلی که این دو دوست باهم نشسته بودند در پس تلی خالی از علف دهکده کاتالانها واقع بود. روزی جمعی از مهاجرین اسپانیایی پنهانی از اسپانیا بیرون امدند و در ساحل دریا بر زبانه خشکی که امروز نیز موجود است فرود امدند. کسی نمی دانست که از کجا امده اند به زبانی حرف می زدند که بر اهالی آنجا مجهول بود. یکی از روسای آنها که زبان اهالی آنجا را می دانست از اهالی مارسی خواهش کرد که این تل خشک و خالی بی آب و گیاه را به آنها واگذارند که چون ملاحان زمان قدیم کشتی خودشان را بالای آن تل کشیده بودند، این خواهش پذیرفته شد و سه ماه بعد در دور این کشتی ها دوازده الی پانزده کشتی دهکده کوچکی بنا کردند. اهالی این دهکده نصفی اسپانیولی و نصفی سیاه پوست هستند. از سه چهار قرن به این طرف هیچ تغییر نکرده و عادت پدران خود را دارند و ابداً با اهالی مارسی اختلاط ننموده و به اصل خودشان باقی هستند. حال لازم است مطالعه کنندگان با ما همراهی نمایند در کوچه منحصر به فرد این دهکده و با ما داخل شوند به یکی از این خانه ها که [...] کنت مونت کرستو، ص ۲۱ (ف ۳)	۱. در سمت راست رود آراکس (بندر امیر) که در سرزمین فارس جاری بود، شهر بزرگی بود موسوم به پازارگاد که در آن وقت شهری به آن عظمت کمتر دیدهخ می شد. اغلب خانه ها در این شهر در کنار رود واقع شده بود. تنها آثار باقیمانده از این شهر عظیم مقبره ای است موسوم به مشهد ام النبی و جز تل های خاک باقی نمانده است. در کنار رودخانه قصر باشکوهی قرار داشت که [...] عشق و سلطنت، ص ۱۱۱ (ج ۱، ف ۱۰)

5. Poetical allusions

The technique of using poetical allusions as a technique of text production is seen in all four novels. It is noteworthy that this technique already existed in Persian classic literature, but since it lacked in the genres of novel and short story, this technique used to be applied for anecdotes like that of Sa'adi.

Translated text into Persian	Original Persian text
۱. دژخیم چو به وسط رودخانه رسید، زورق را نگه داشت و برخاست و با صدایی بلند گفت: «بگیر عدالت خدایی را! عورنر ده» پس جسد میلادی را به آب افکند که موجی از هم باز شد و وی را فرو برده و به هم پیوست. «آن قطره شد به چشمه و آن چشمه شد بجوی / و آن جوی با محیط یافت اقتران» سه تفنگدار، ص ۱۹۳ (ج ۲، ف ۲۸)	۱. ژوپیتر گفت: «مادر جان چقدر مایل بودم که اختیار دلم با خودم بود و می توانستم خود را به هر چه شما و پدرم مایل بودید راضی می کردم، ولی افسوس که: «نشانی زان پری تا در خیال است / نیابد هرگز این دیوانه را هوش» عشق و سلطنت، ص ۲۳۲ (ج ۲، ف ۱)
۲. تیغ جلاد به سرعت تمام فرود آمد، و صدایی مسموع افتاد و سیلی از خون جاری شد، سری که در سرش بسی سرها رفته، و دلهاش باخته بود، از پیکر چون عاج و بلور جدا شده و دور افتاد. «تو بمان ای آنکه خرم چون تو پاک نیست» سه تفنگدار، ص ۱۹۳ (ج ۲، ف ۲۸)	۲. اهل مجلس مشغول صحبت بودند. کوروش و اسپانیولی به ظاهر گوش می دادند ولی ابداً متوجه صحبت های اطرافیان نبودند. سعی می کردند طوری که دیگران متوجه نشوند آنان نگاه کوتاه کافی بود تا گویای زبان دلشان باشد. «دل پیش تو دیده بجای دگرستم / تا خلق ندانند تو را می نگرستم» عشق و سلطنت، ص ۶۰ (ج ۱، ف ۵)
۳. اکنون خداحافظ نیکوکاری، خداحافظ پاداش نیک، خداحافظ احساس انسانیت، تا به حال از تو رعایت شد اکنون سلام بر تو ای انتقام، بدکاری، وای سیاست ها و مجازات های بد که من بعد از دست که دست انتقام قضا و قدر است جاری خواهد شد. «اکنون روز بادافره ایزدی / مکافات بد را ز یزدان بدی ست» کنت مونت کریستو، ص ۳۷۱ (ف ۳۰)	۳. شمس کاکا خرم را خواست و گفت: «بابا: «نرود کار عالم به نظام / گر نه پای تو در میان باشد» باید فردا بروید اصفهان و آن بیچاره ها را خلاص کرده بیاورید.» شمس و طغرا، ص ۴۹۸ (ج ۲، ف ۵)

6. Intertextualization to divine books.

Intertextuality from divine books can be seen in all three novels.

Translated text into Persian	Original Persian text
۱. شاه (لویی هیجدهم) فرمود: «فی الواقع راست می گویی؟ مگر در خواب هفت گاو فبه و هفت گاو لاغر دیده ای؟» «نه اعلیحضرتا، زیره که چنین خوابی تعبیری غیر از هفت سال فراوانی و هفت سال گرانی ندارد و با وجود شهریاری اینقدر مال اندیش چون شما اعلیحضرت باک و وحشتی از گرانی نیست. کنت مونت کریستو، ص ۱۱۳ (ف ۱۰)	۱. موبد کلام خود را با این آیات کتاب مقدس زند به اتمام می رساند: «دوست دارید اورمزد را که بعداز زردشت دو نفر را یکی بعد از دیگری برای ترویج دین زردشت قرار داده و به زمین خواهد فرستاد.» عشق و سلطنت، ص ۵۳ (ج ۱، ف ۵)
۲. امانوئل گفت: «خدا نخواست که پدرم خود را هلاک نماید. چنانکه حضرت ابراهیم را نگذاشت که فرزند خود را ذبح نماید بر ما چنانکه حضرت ابراهیم ملکی فرستاد که مرگ را دور کرده ما را و او را نجات داد.» کنت مونت کریستو، ص ۱۳۷۵ (ف ۱۱۲)	۲. موبد گفت: «در کتاب زند آمده است که نه هزار سال ایزدان با اهریمنان در جنگ خواهند بود و هر زمان احتمال رود که اهریمن بواسطه کثرت تعداد بر ایزد غلبه کند از طرف اورمزد کمک می رسد. بعد از این حکومت زمین از آن اورمزد می شود. عشق و سلطنت، ص ۵۲ (ج ۱، ف۵)
۳. دانکار گفت: «به من چه دخلی دارد. من که عاشق مرسده نیستم تو عاشقی، در انجیل می گوید بگرد و تفحص کن و پیدا می کنی.» کنت مونت کریستو، ص ۳۷ (ف ۴)	

7. Imitation in content 1

The people in love in all three novels cannot marry each other due to irrevocable intermarriage laws.

Translated text into Persian	Original Persian text
1. مرسده گفت: «دل من در گرو عشق دیگری است. گفته ام اینها را به تو یا نه؟» «آری گفته ای مرسده. اما فراموش کرده ای که در میان کاتالانها قانون و شریعت این است که به خارج مزاوجه نمی کنند. وصلت و پیوند را همدیگر دارند.» «فرناند تو اشتباه کرده ای این شریعت و قانون مذهبی نیست. این تنها یک عادتی است واسلام، و از من بشنو و این رسم و عادت را وسیله مقصود خود قرار مده.» کنت مونت کریستو، ص 24 (ف 3)	1. فرزند عجب جایی گرفتار شده ای. این مغول ها از دختر دادن به تاجیک سخت عار دارند. خاصه اینکه بی اجازه ایلخانی نمی توانند با بیگانگان وصلت نمایند. شمس و طغرا، ص 87 (ج 1، ف 9)
	2. آسانیوی گفت: - خاله جان، می گفتم که حاضرم بمیرم ولی با بهرام ازدواج نکنم. - بلی، اما بجز بهرام کس دیگری هم شان همسری با تو نیست و شاه نسبت به اینکه خانواده سلطنتی با خانواده های محترم پیوند ببندد، بسیار مقید است. عشق و سلطنت

8. Imitation in content 2

Arranged marriage is seen in all the novels. The beloved is forced to marry another person.

Translated text into Persian	Original Persian text
1. والانتین در برابر پیر زانو زده و مورل را نشان داد و گفت: «من را دوست می دارم و به غیر از او نمی خواهم کسی صاحب می باشد و اگر مرا به مزاوجه با فرانز مجبور ننمایید، من خود را هلاک خواهم کرد.» کنت مونت کریستو، ص 937 (ف 73)	1. اسانیوی گفت: - «خاله جان، من گفتم که حاضرم بمیرم ولی با بهرام ازدواج نکنم.» - «بلی، اما جز بهرام کس دیگر هم شان همسری با تو نیست [...]» عشق و سلطنت

9. Imitation in content 3

All three novels are based on the intrigue of love and war. War separates the lover from his sweetheart. In The Count of Monte Cristo four police officers come to his wedding celebration arresting him on charge of being Bonapartist and sentencing him to life imprisonment. The same intrigue is true for the Persian novels.

Translated text into Persian	Original Persian text
1. کنت مونت کریستو گفت: «این تقصیر من نیست مادام زیرا که هم عاشق دختری بودم و می خواستم او را عقد نمایم. پس جنگی در کشور حادث شد و مرا از او دور کرد.» کنت مونت کریستو، ص 898 (ف 71)	1. شیخ پرسید: «حال این معشوقه کجاست؟ باهم هستید یا فراقتی اتفاق افتاد؟» شمس با کمال انفعال گفت: «انقلاب روزگار و جنگ ما را از ملکی به ملکی و از ورطه ای به ورطه ای افکند تا بحمد الله عاقبتش خیر و در جوار حضرت شیخ درآییم. بس موانع و مشکلات در راه ما پیدا شد لیکن به قوه صبر و توکل تمام آن طلسم ها شکسته شد.» شمس و طغرا، ص 436 (ج 1، ف 46)

10. Imitation in content 4

The protagonists in both novels inherit a huge treasure.

Translated text into Persian	Original Persian text
Cardinal Spada's treasure	Azd-od-Dowleh's treasure
1. «[...] من مدفون ساخته ام اموال خود را در موضعی که برادر زاده ام می داند زیرا که او خود با من آن مکان را دیده است یعنی در جزیره کوچک مونت کرستو در غاری که در آن جزیره است و مدفون ساخته ام آنچه داشته ام از سکه های زر و مسکوکات طلا و جواهرات و الماس که تنها خودم می دانم و احدی مطلع نیست از این گنج که تمام آن تقریباً می رسد به مبلغ دو میلیون اکو پول رومن. من تمام آن گنج را به برادر زاده خودم بخشیدم که تنها وارث من است.» کنت مونت کریستو، ص 236 (ف 18)	1. طغرا پرسید: «شما اول بار که به شیراز آمدید همچو مالی نداشتید این مال را از کجا تحصیل کرده اید که این همه ملک می خرید و خرج های گزاف می نمایید؟» شمس: «من ندانسته هنگامیکه از دست دشمنان فرار می کردم درست بر سر گنج رفتم در دامان کوه صبوی شیراز. چقدر باید خدا را شکر کنم که پس از 250 سال مال موروثی مرا به من رسانید.» طغرا پرسید: «مال موروثی شما؟» - «بلی این گنج از عضد الدوله دیلمی شاهنشاه ایران، جد اعلای دودمان ما بوده است.» شمس و طغرا، ص 231 (ج 1، ف 28)
Contents of the treasury	Contents of the treasury
3. دانست چشم ها را مانند اطفال روی هم نهاد و مدتی چشم بسته بود در تصور خود می خواست ببیند که صندوق به چه چیز محتوی است. بعد از آن چشم را گشود و فی الحقیقه خیره ماند. این صندوق عظیم به سه حجره تقسیم شده بود: در حجره اول اکوهای طلا برق می زد و می درخشید. در حجره دوم سبیکه های طلا مرتباً چیده شده بود. در حجره سوم الماس و یاقوت و مروارید به درشتی های مختلف چشم را خیره می کرد و بر عقل چیره می شد. کنت مونت کریستو، ص 290 (ف 24)	3. شمس برخاسته گنجینه را بگشود و از آنجا طبقی سرپوشیده برآورده در خدمت جانان بر زمین نهاد. طغرا روپوش از آن طبق برگرفت و از آنچه در آن بود چشمش خیره شد. در آنجا نیم تاجی بود مرصع به جواهر گرانبها [...] و گردنبندی که سه رنگ گوهر در آن به ترتیب بکار رفته بود. یک رشته مروارید هر یک که به قدر فندقی، یک جفت گوشواره از یاقوت ابوالحسنی، چند گل و سنجاق و پروانه که در نهایت خوبی زرگری شده بود. و سه حلقه انگشتری از الماس و یاقوت و زمرد که نظیرش در باد نداشت و انواع خلخال ها که در آن زمان به ساختن آن قدرت نداشتند و بازوبندی مرصع که به خراج مملکتی ارزش داشت. شمس و طغرا

11. Imitation in content 5

The protagonists in both novels embark on buying the most expensive buildings and lands of the city and then put up a mansion.

Translated text into Persian	Original Persian text
Buying the mansion of Champs-Élysées	Buying the mansion of Bagh-e-Takht
1. [...] خانه ای که کنت مونت قصد ابتیاع آن را داشت، در جانب راست شانزه لیزه واقع بود میانه محوطه و باغی با درخت های بسیار انبوه که از وسط محوطه روییده و قسمتی از روی عمارت را پوشیده بود [...]. کنت مونت کریستو، ص 566 (ف 42)	1. [...] باغ تخت یکی از آثار عتیقه سلاطین قدیم قبل از اسلام بوده [...] که در یک فرسخی مشرق شیراز واقع است [...] امیر انکیانو (حاکم فارس) صرف در فروش این محل و بازارچه امیر بود، از بناهای عضد الدوله، دیده وعده آن را به خواجه فخرالدین پدر شمس داده بود. سه روز پس از قضیه یافتن گنج شمس الدین به منزل امیر انکیانو رفت و در آنجا شنید که در بین امیر انکیانو و کلیجه بر سر فروش این محل باز گفتگو است [...] شمس و طغرا، ص 202 (ج 1، ف 25)
2. کنت پرسید که مالک قدیم این عمارت چه کسی بود؟ دربان گفت: «یکی از نجبای قدیم و پیرمرد و از مخلصین سلسله بوربون.» کنت مونت کریستو، ص 573 (ف 43)	2. شمس برخاسته، گفت: - «چون قبلاً امیر وعده این املاک را به این چاکر داده اند، محض اینکه خدمتی به سلطان کرده باشم پانصد دینار از این قیمت اضافه تقدیم می کنم که به چاکر مرحمت شود.» همه گفتند: - «حق شماست بر شما مبارک باد! فوراً قاضی صیغه خواند که تا فردا تمام مبلغ تسلیم شود. در همان مجلس قباله را آورده، اسم شمس الدین حسن دیلمی را در آن نوشته و به شمس الدین داد [...] شمس و طغرا، ص 204 (ج 1، ف 25)

12. Imitation in content 6

The protagonists in both novels furnish their mansions with the most expensive stylish furniture. In both mansions there are secret passageways.

Translated text into Persian	Original Persian text
1. آنچه زیادتر فرانز را متعجب ساخت اثاث البیت مکان بود که در تمام اتاق گسترده بودن از پارچه های ترکی کناری. در یک گوشه صفه ای بود که پر بود از استحه عربی همه در غلاف های ارغوانی و قبضه های جواهرات گوناگون و از سقف چلچراغی از بلور و نیز آویخته بودند به صورتی بسیار خوشگل پایه ها را نهاده بر روی قالی های ترکی که از نرمی تا کعب پا فرو رفته، پرده ها آویخته در جلوی دری که فرانز از آنجا داخل شده بود. کنت مونت کریستو، ص 388 (ف 31)	1. شمس با معمار باشی سوار شده رفتند به باغ تخت و دستور العمل تعمیر آنجا را بداد و از آنجا رفتند به قصر ابو نصر و طرح بنای آنجا را بنمود و سفارش داد که در هر دو جا زیر عمارت شبستانی بسازند، مشتمل بر تمام لوازم زندگانی که هیچ از خارج دیده نشود و جز راهی مخفی به آنجا راه نباشد. پس یک دستگاه خانه بسیار عالی نیز در شهر خریده و به دلخواه خود تعمیر نمود و به تمام تجار شیراز نوشت و خواهش کرد که از بلا اقسام فروش و ظروف و اقشقه نفیسه پرقیمت از بهر او بخواهند و به دلالان شهر سفارش نمود که هر کجا فرشی خوب و ظرفی مرغوب و اثاث البیتی قیمتی بیابند، بر او عرضه دهند که هر چه را بپسندد بخرد. و به آنها نیز انعام ها وعده داد و به این واسطه در ظرف سه ماه به قدری اثاث البیت گرانبها برای او آماده شد که در دستگاه هیچ سلطانی نبود. شمس و طغرا، ص 207 (ج 1، ف 25)
2. عمارت طبقه اول مرکب بود از تالاری برای پذیرایی و تالاری برای حمام و شست و شوی. و دو اتاق خوابگاه و یکی از این دو اتاق می رفتند به پله پیچ پیچ که بعد از چند دور منتهی می شد به باغ. کنت گفت: «ببین چه پله مخفی خوبی دارد. مسیو برتکسیو چراغ را پیش ببر برویم ببینیم که این پله مخفی ما را به کجا می رساند.» برتسکیو بی ملاحظه گفت: «به باغ منتهی می شود.» کنت مونت کریستو، ص 574 (ف 43)	2. پشت تالار اتاقی بود ظریف که مانند حجله عروسان آراسته بودند. طغرا یک پیچی که در دیوار نمایان بود، پیچانیده دری باز شد و پله ای از مرمر نمایان آمد. خاله گفت: «این پله ها می رود به شبستانی که شمس آنجاست. شمعدانی از نقره در میان پله روشن بود. چون پایین رفت جایی دید وسیع و روشن و معطر که چراغ های خوشبوی زیاد آنجا می سوخت. سقفی داشت منقش به نقش های بدیع و ازاره اش از سنگ های معدنی. چند آیینه بزرگ در اطرافش نهاده؛ چند نیم تخت و کرسی های مزین در اطرافش چیده و از قالی بسیار اعلا مفروش بود. شمس و طغرا، ص 221 (ج 1، ف 27)

13. Imitation in content 7

The protagonists in both novels spend the treasure in the way of taking their revenge on the enemies and helping their real friends. So, the function of the treasure in both cases is revenge. Shams seeks to take his revenge on the Mongolians and take back the lost power of his ancestors (the Deylamid dynasty). But Monte Cristo seeks to take his revenge on those who had betrayed him.

Translated text into Persian	Original Persian text
1. دانتس فکر می کرد که از تملک این گنج تا چه پایه می تواند به اصلاح کار دوستان بپردازد و انتقام خود از دشمنان بکشد. کنت مونت کریستو، ص 239 (ف 19)	1. امیر از دیدن آن خنجر مبهوت شد و گفت: - «فرزند همچو خنجری از کجا به دست شما افتاده که خراج مملکتی ارزش دارد؟» - «موروثی آبا و اجدادی است. در تیغه آن اسم جد خاندان ما نقش است.» - «پس به چه خیال یادگار اجدادی خود را تقدیم سلطان می کنی؟» -«برای اینکه چنین خنجری جز کمر سطان را شایسته نیست.» [...] شمس گفت: «می خواهم با این خنجر شکم دشمنان را بدرم.» شمس و طغرا، ص 206 (ج 1، ف 25)
2. «من سایه و شبح همان شخص بدبخت هستم که مرا در سیا چال زندان قلعه دیف مدفون ساختید که خداوند مرا از آن قبر برانگیخت و بصورت کنت مونت کرستو به انتقام تو فرستاد و وجود مرا با طلا و الماس های بسیار بیاراست تا مرا نشناسید مگر امروز.» کنت مونت کریستو، ص 1375 (ف 111)	

14. Imitation of content 8

The protagonists in both novels regard themselves as God's messenger.

Translated text into Persian	Original Persian text
1. مسیو نوارتریکی از مشهورترین ژاکوبنهای زمان انقلاب فرانسه است. شخص بسیار قوی البنیه و جسور. شخصی که چون شما خود را فرستاده خدایی می دانست. کنت مونت کریستو، ص 653 (ف 48)	1. «ای قبیله من، ای پارسیان شجاع و دلیر، آیا می دانید که شما برای چه مسلح شده و من شما را در راه چه مقصودی می خواهم سوق دهم؟ من از طرف اورمزد پادشاه و فرمانروای آسمان ها و زمین برانگیخته شده ام تا امت زردشت را از تحت استیلای اهریمن، ظلم و جور خلاصی دهم و شما را در طریق سعادت و سلامت سیر دهم.» عشق و سلطنت، ص 195 (ج 1، ف 17)
2. «من شبح همان شخص بدبخت هستم که مرا در سیا چال زندان قلعه دیف مدفون ساختید که خداون مرا از آن قبر برانگیخت و بصورت کنت مونت کریستو به انتقام تو فرستاد و وجود مرا با الماس ها و طلا های بسیار بیاراست تا مرا نشناسید مگر امروز.» کنت مونت کریستو، ص 1375 (ف 115)	

15. Imitation in content 9

In all three novels, the protagonists have been educated by a priest or a religious teacher.

Translated text into Persian	Original Persian text
Name of the educator: Abb éFaria	Name of the educator: Harbagess, Aži Dahāk 's minister
1. کنت مونت کریستو گفت: «موسیو! من در ایتالیا بزرگ شده ام و تعلیم از یک نفر کشیش دانشمندی گرفته ام که بغتناً مفقود شد. مدتی در تفحص آن بودم که بفهمم چه شده تا اینکه معلوم شد که در قلعه دیف محبوس شده بود و آنجا فوت شده. پس می خواهم تفصیل حالات او را و فوت او را مطلع باشم.» کنت مونت کریستو، ص 335 (ف 28	1. کوروش با آهنگی مودبانه گفت: «من هرگز انسانی را که نجات دهنده من بود فراموش نخواهم کرد. منجی که نه تنها مرا از مرگ رهایی بخشید بلکه به من رسم زیستن را آموخت و علوم مختلف را به من یاد داد. هر زمان که به احکام زردشت عمل کنم یا چیزی بخوانم و یا بنویسم و از عمل و حکمت خود استفاده کنم به یاد شما خواهم افتاد. با این اوصاف چگونه می توانم از معلم و مربی خود غافل شوم؟ عشق و سلطنت، ص 64 (ف 1)
	Name of the educator: Baba Khorram
	2. شمس گفت: «بابا خرم! من در وفور علم و دانش و اطلاعات شما حیرتی ندارم. زیرا آنچه استاد پدرم خوانده و تحصیل کرده ام شما هم خوانده اید و تحصیل کرده اید و میل هم دارید که معلومات خود را به من بیاموزید. اما در حیرتم که شما را کی فراغت بوده که به این امور فکر کرده اید؟ شمس و طغرا، ص 36 (ج 1، ف 2)

16. Imitation in content 10

The protagonists in both novels served in the army; Shams served in the army of the Mongolians, but Morel served in the army of France. Ultimately, both of them left the army to render a service to their own families.

Translated text into Persian	Original Persian text
1. مورل به میل خود وارد ارتش شد. در ارتش خوب تعلیم گرفت و در هنگ پنجاه و سوم رتبه سولیوتنان تحصیل کرد. یک سال بود که این درجه را داشت.	1. شمس گفت: «به ما امر شده که به دمشق آمده، با سپاه اسلام جنگ کنیم. تو خود می دانی که این مغول ها تا تمام کشته نشوند [...] از میدان روی بر نمی تابند. من خیال دارم خدمتی به پادشاه اسلام نمایم تا کفاره گناهان در خدمتی که به این کفار کرده ام باشد [...]»
(با شنیدن خبر ورشکستگی پدرش) ... سردوش های خود را که علامت رتبه او بودند کنده و بر زمین نهاد و [به خدمت خانواده اش رفت] کنت مونت کریستو، ص 366 (ف 30	«خیال دارم در روز جنگ سپاهی را که تابع من هستند برداشته به سپاه شما ملحق شوم و به اتفاق شما با مغول ها در آویزم. شمس و طغرا، ص 361 (ج 1، ف 39

17. Imitation of content 11

In both novels, the tragedy for the princesses happens on the ship. In both the novels, the princesses are sold as slaves.

Translated text into Persian	Original Persian text
1. هایده گفت: «پدرم شخص معروفی بود که در اروپا او را به نام علی پاشا می خواندند و دولت ترک از او در هراس بود. [...]» « ما داخل کشتی شدیم [...] در این کشتی غیر از پارو زن ها مردی غیر از پدرم و سلیم نبود. کشتی بسیار تند می رفت. من از مادرم پرسیدم که چرا اینقدر بسرعت می رود؟ گفت: به جهت اینکه ما فرار می کنیم [...] این وقت بیست نفر به روی پدرم یکمرتبه شلیک کردند و پدرم در میان دود ناپدید گردید. و خود را دیدم که بر زمین افتادم زیرا که مادرم غش کرده و افتاده بود و من از آغوش او ر ها شدم. [...] چون مادرم گفت: «ما هر دو را بکش اما به ناموس ما دست مزن.» خورشید پاشا گفت: «این خطاب را به من مکن.» مادرم گفت: «پس به که خطاب نمایم؟» گفت: «بر مالک جدید خودتان.» گفت: «او کیست؟» گفت: «این است.» خورشید پاشا نشان داد یکی از آن اشخاصی را که بیشتر از همه در هلاک پدرم سعی کرده بود.» آلبر گفت: «پس شما مملوک آن شخص شدید؟» هایده گفت: «نه زیرا که او جرات نکرد ما را نگه دارد. ما را فروخت به تاجری. کنت مونت کریستو، ص 995-1000 (ف 77	1. اریدوس گفت: «راستی در آن توفان معروف شما در این دریا مشغول به کار بودید؟ ناخدا گفت: «بلی من الان بیست و پنج سال است که در دریای اژه هستم [...] در آن توفان تقریباً بیش از نصف کشتی ها که در دریای اژه سیر می کردند غرق شدند، فقط کشتی ما با پنج کشتی دیگر باقی مانده بود و آنه هم همدیگر را گم کرده بودند [...] نزدیک دو ساعت کشتی ما به همین حال بود، تا اینکه امواج دریا آن را به جزیره کوچکی رساند و آن وقت هر کس به فکر نجات خود افتاد [...] ملاحان کشتی را رها کردند و به آب افتادند و شنا کنان بطرف جزیره رفتند [...] » «من هم می خواستم به آب بیفتم که زنی دامنم را گرفت. این زن یکی از شاهزاده خانم های کلده بود [...] با التماس به من حالی کرد که دختر سه ساله اور را بگیرم و به جزیره ببرم. لذا بچه را گرفتم و در آب افتادم و شنا کنان به جزیره رسیدم. شوهر آن زن هم که یکی از شاهزادگان کلده بود پشت سر من به آب آمد و هنوز به جزیره نرسیده بود که موجی رسید و اور را غرق کرد. [...] » «بچه را در خانه یکی از ملاحان کشتی خودمان گذاشتم وسفارش کردم که از او مراقبت کند تا من از سفر برگردم. [...] وقتی که برگشتم، آن ملاح گفت که دختر فوت کرده است [...] چند سال بعد از کسی شنیدم که آن ملاح مرا فریب داده و آن دختر را در شهر سارد بعنوان اینکه او را از کنار دریا پیدا کرده، فروخته است و آن بیگناه را در ردیف کنیزان مجهول الهویه قرار داده است.» عشق و سلطنت، ص 282-286 (ج 2، ف 5

18. Imitation in content 12

In both novels, the queens' love-affaire (queen of France and queen of Fars) have been depicted.

Translated text into Persian	Original Persian text
1. عشق ریشیلیو به ملکه در آن زمان بر کسی مخفی نبود، اما این عشق از برای پیشرفت امور پولتیکه بوده است. یا نظیر آن عشق هایی بوده که ملکه به دور خود نشر می کرد که هر کسی به حضورش می رفت دل را آنجا نهاده و خود بیدل بیرون می آمد. اما در هر صورت بوکینگام (سفیر انگلیس) دل ملکه (فرانسه) را برده، و بازار کاردینال را بی رونق ساخت، و در دو سه جنگی که در خفا بین این دو رقیب اتفاق افتاد، غلبه در تمام با بوکینگام بود خاصه در فقره الماس که علاوه بر مغلوب شدن کاردینال در باطن طرف استهزا شد. *سه تفنگدار، ص 28 (ج 2، ف 4)*	1. طغرا گفت: «شما این لعبت طناز هوسباز عاشق کش (ملکه فارس) را هنوز نمی شناسید. من از حال او بهتر خبر دارم که چه بیچاره ها را فریفته و سرگردان کرده. این عاشق کش ارثی است که از مادرش ترکان خاتون به او رسیده. او هم وزیری داشته خواجه فخرالدین پسر ابونصر حوایجی که دل او را برده بود و بیچاره به جان خدمت او را می کرد.» *شمس و طغرا، ص 227 (ج 1، ف 27)*
2. شمس گفت: «به چه مناسبت همچو می گویید؟ از کجا فهمیده اید ملکه به من میل دارد؟ من چگونه با او هم آغوش می شوم شما طایفه نسوان چقدر درباره هم بدگمان هستید و به هم رشک می برید؟» [طغرا] : «نه به جان تو! این گمان نیست از روی یقین است، آیا احضار شما در روز جشن و آن بذل تسبیح مروارید و آن همه جواهرات به شما برای این بود که خوب شمشیر زده اید؟ نه به خدا او می خواست شما را ساعتی از نزدیک ببیند و صحبتی بدارد و به غمزه ای به دام خود آورد. مگر نمی بینی که هفته ای یک روز به باغ تخت می آید و خود را مهمان شما قرار می دهد. برای همین است که راه آشنایی پیدا کند.» *شمس و طغرا، ص 226 (ج 1، ف 27)*	

III. CONCLUSION

The rise of Persian novel was the focal point of the current research, which made the researchers carry out a corpus-based study. The two early novels produced in Iran (*Shams-o-Toghra* by Mohammad Bagher Khosravi and *Eshgh-o-Saltanat* by Sheikh Mousa Naseri) were compared with translations of Alexandre Dumas' *The Count of Monte Cristo* and *The Three Musketeers*, aimed at proving the proposition that Dumas' novels have been imitated by the first Iranian novelists in both form and content in their novel production. The findings of this study confirm the proposition that French literary system had a profound impact on Persia Post-Constitutional Literary system. Since Shams-o Toghra and Eshgh-o Saltanat are the first experimentations of the the Iranian novelists, it is concluded that novel in Iran is the offspring of intersystemic interferences between Persian and French literary polysystems.

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Implicature: A Significant Feature in Liu Mazi's Lines in Lao She's *Cha Guan*[*]

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Abstract—This paper attempts to find out the significance of implicature as a feature in the lines of Liu Mazi, a character in *Cha Guan* (Teahouse). This issue has been discussed by some scholars, but their researches tend to be qualitative-oriented focusing on more than one character in this drama. From these studies, readers may know that implicature has been utilized by Lao She when creating this literary work, but will probably still be unaware of how important it is. To offer an objective perspective on this issue, this paper attempts to narrow the research object to one character Liu Mazi and statistically analyzes the use of this pragmatic means in the corpus of those lines. The conclusion is that implicature is a significant feature in Liu Mazi's lines.

Index Terms—implicature, drama, *Cha Guan*, Liu Mazi

I. INTRODUCTION

This paper tackles the significance of the implicature in dramas, an area which has been dealt with by some scholar. For instance, Lai (2003) has done a qualitative research aimed at more than one character and focusing on some examples which involve implicatures, with the conclusion that the implication in conversations in *Cha Guan/ Teahouse* (1999, 2006) plays an important role in creating characters (2003, p. 35). Other scholars have pointed out that conversational implicature is an effective device used by playwrights to portray their characters in a play (Yang & Jin, 2006, p.148). Their researches can help other scholars to notice the existence of implicature in dramas, but at the same time have failed to offer an objective analysis as to the extent to which this devic has been utilized in the creation of characters in literary works.

To solve this problem, the present author will carry out a quantitative research exclusively upon the implicatures in the lines of Liu Mazi (Pockface Liu/ Pock-Mark Liu), an important character in *Cha Guan*, aimed to test whether implicature is an important factor in the lines of Liu Mazi. His "vile" character partly leads the author to make such a hypothesis that Liu's stage lines are full of implicatures, an important means for Lao She to depict him in *Cha Guan*.

II. DECISION ON THE RESEARCH OBJECT

To render the research manageable and operable, the author narrows the scope of the research in this paper to the play *Cha Guan* (Teahouse) by Lao She as a concrete object. One reason to choose *Cha Guan*, among so many modern Chinese plays, as the research object of this paper rests upon its greatness—some critics consider it as the greatest modern Chinese play. Tang (2007, p.20) considers it as a complex and living work of art beyond the borders of social criticism. Another reason lies with the fact that it is a play written in Beijing dialect, not quite influenced by western dramas. This would become more evident when a comparison is made between *Cha Guan* and *Lei Yu*, another famous modern Chinese play by the playwright Cao Yu which, in the eyes of many literature critics, is in fact a copy of western style. Thirdly, it seems difficult to judge whether implicature is also an important means for other playwrights to depict a character in their plays. To prove or disprove that, further research needs to be carried out. Fourthly, various people appear in the drama, making the conversations and their analysis meaningful and revealing.

To be more specific, the research narrows down to one character in this play—Liu Mazi—as the scope of the whole play is still too large to be operable. Liu Mazi is chosen due to his vile character, tending to frequently use implicature in his conversations, which may also make the analysis interesting. He is chosen also because of the number of conversations he conducts with other characters, a number appropriate for the scope of this paper.

Method

A quantitative research, specifically a corpus study, will be carried out on all the conversations conducted between Liu Mazi and other characters in *Cha Guan*. With this done, a statistical analysis will be made on all the lines in the corpus to find out the percentage of those where an implied meaning is intended. If this figure is so big that it cannot be ignored, then it could be said that implicature is a significant method for Lao She to create Liu Mazi.

As for the method used in the analysis of the conversations between Liu Mazi and other characters in *Cha Guan*, the present author applies two principles—local interpretation and analogy, which are elaborated in detail by Brown and Yule

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(1983, pp. 58-67). The first principle requires the interpreter of the conversation to assume that a change is minimal, if there is one, and the second principle requires the analyzer to compare the present situation in which things are happening with what used to be in the past. Thus, the two principles will eliminate far-fetched explanation. Here, "change" means a change of the context in which speakers are carrying out their conversation. Context is emphasized by the two authors of the book from where the two principles above have been cited. In this paper also, context is given enough stress when the lines of Liu Mazi are interpreted.

Data Collection

All the conversations of Liu with different characters in *Cha Guan* will be compiled into a corpus, and then each line by him spoken to them will be analyzed from the perspective of implicature. The maxim(s) flouted in each turn of the conversation and their numbers will be listed in the form of a table.

III. IMPLICATURE THEORY

CP was first discussed by Henry Paul Grice in his William James Lectures at Harvard University in 1967 with the topic "Logic and Conversation", whose handouts were later printed and circulated in 1975 (Liu, 2003, pp. 7-8). In 1989, these handouts were compiled into a book Studies in the Way of Words. In Part I of this book (1967/1989, pp. 26-27), Grice advances four categories/ supermaxims of CP, namely, Quantity, Quality, Relation, and Manner, and their respective maxims.

These categories and maxims include:

Category of Quantity:

1. Make your contribution as informative as is required (for the current purposes of the exchange).

2. Do not make your contribution more informative than is required.

Category of Quality:

Try to make your contribution one that is true.

1. Do not say what you believe to be false.

2. Do not say that for which you lack adequate evidence.

Category of Relation:

Be relevant.

Category of Manner:

1. Avoid obscurity of expression.

2. Avoid ambiguity.

3. Be brief (avoid unnecessary prolixity).

4. Be orderly. (Grice, 1967/1989, pp. 26-27)

When any one of the maxims is violated, according to Grice's theory, there will be conversational implicature in the utterance. This theory is about conversations, thus quite helpful in analyzing drama, abundant with dialogues.

However, implicature in this paper mainly refers to conversational implicatures rather than conventional implicatures. But confusion and misunderstanding will arise if no distinction is made between these two types of implicature.

Before the distinction between conventional and conversational implicatures is made, it may be helpful to look at the meaning of implicature first, which is "an implication or suggestion deduced from the form of an utterance" (Crystal, 1992, p. 183). However, the term 'implicature' is distinguished from 'implication' a logical relationship between two propositions (Mey, 2001, p. 45). Actually, implication and implicature have the same root "implicate" meaning "to imply" and thus implication could be well used to define implicature. Grice (as cited in Chew, 2007) said, "We interpret what we hear if it conforms to these maxims. When a maxim is flouted, it becomes an implicature."

Each and every implicature in a certain and specific context in Liu Mazi's lines will be analyzed, which in one way or another demonstrates his character. Thus, the implicature discussed in the thesis refers to what Grice calls "conversational implicature" with no further distinction.

IV. RESULTS AND ANALYSIS

The following introduction is based on the "Dramatis Person" in *Cha Guan* and its plot. The time of events in Act II is over ten years after that of Act I and the ages of the characters introduced in this section are their ages in Act I.

Analysis of Liu Mazi Based on Implicatures in His Lines

The unit of analysis in the following eight conversations is topic instead of sentence in each of Liu Mazi's lines. And the number of implicature in one turn is decided within this topic. When the topic is changed, i.e., when another thing is referred to, the new topic would be taken as a unit within which to see whether there is implicature. Where similar implied meaning is contained in neighboring topics, the number of implicature is counted within one topic, for sometimes in these topics different maxims are flouted and the implicature may be conveyed in different manners.

Conversation I

TABLE 1.
CONVERSATION ANALYSIS OF LIU MAZI WITH SONG ERYE AND CHANG SIYE

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
1	√	-	√	-	1
3	-	√√	-	-	2
6	-	√	-	-	1
8	√	√	-	-	2
10	√	-	√	-	1
14	√√√	-	√√	-	3
16	√	-	-	-	1
18	√	-	-	-	1
20	-	-	-	√	1
9/11	8	4	4	1	13

Note. From Table 4.1 to Table 4.8, one tick means that the maxim in its file is flouted once. The figures in the last line of the tables in the eight conversation analyses are the sums of the numbers above in each line. However, the first figure from the left is an exception where the numerator is the sum of the implicature turns while the denominator is the sum of the turns Liu Mazi takes in each conversation.

A summary could be made out of the observations listed in Table 1:

(i) In the conversation of Liu Mazi with Chang and Song, the percentage of the turns with implicature is 81.8% (9/11), quite high indeed, which falsifies the assumption of the present author that Liu Mazi would talk with many implicatures only to those people with a lower social status than he such as Kang Liu.

It may be suspected that the number of Liu Mazi's turn here is too small and thus the percentage is not effective in explaining anything. However, there are only those turns when Liu talks with these characters, and it could be presumed that due to the personality of Liu his talks would maintain their own features and therefore the percentage would not change drastically if more turns are carried on. Even less turns, such as one and two, exist of Liu Mazi in his conversations with other characters where the percentage would not be valid any more.

The present author thought at the beginning that Liu Mazi would not dare to use a lot of implicatures with a person having a higher position than him. However, this is no question of "dare" or not, and Liu could talk with many implicatures to a person having an equal or higher position under the precondition that his interlocutor does not feel offended.

(ii) The average number of implicatures in each turn is 1.2 (13/11), meaning that Liu would use more than one implicature whenever he talks to Song and Chang;

(iii) Among all the four maxims, the Maxim of Quantity is the one most frequently flouted with a high percentage of 47.1% (8/17) while those of the Maxims of Quality, Relation, and Manner are 23.5% (4/17), 23.5% (4/17), and 5.9% (1/17) respectively; the reason is possibly that: to sell his snuff or little watch, Liu would spare no words at all, thus breaking the Maxim of Quantity from time to time; and

(iv) Sometimes there is more than one implicature in one turn—three in Turn (14)—which further illustrates the frequent use of implicatures on the part of Liu Mazi in his talks with Song and Chang.

Conversation II

TABLE 2.
CONVERSATION ANALYSIS OF LIU MAZI WITH KANG LIU

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
1	√	-	√	-	1
3	√	-	√	-	1
7	√	-	√	-	1
9	√√	-	√	√	2
11	√	-	√	-	1
13	√	-	-	-	1
15	√	-	√	√	1
17	√	-	√	√	1
19	√	-	√	-	1
9/13	10	0	8	3	10

A summary could be made based upon the observations in Table 2:

(i) In the conversation of Liu Mazi with Kang Liu, the percentage of the turns with implicature is 69.2% (9/13);

(ii) The average number of implicatures in each turn is 0.8 (10/13), that is, Liu speaks with nearly one implicature in each turn of his talk with Kang;

(iii) The Maxim of Quantity is most frequently flouted with a percentage of 47.6% (10/21) while the Maxims of Quality, Relation, and Manner take a percentage of 0% (0/21), 38.1% (8/21), and 14.3% (3/21) respectively; and

(iv) There is only one turn with more than one implicature, Turn (9).

Conversation III

TABLE 3.
CONVERSATION ANALYSIS OF LIU MAZI WITH PANG TAIJIAN

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
1	√	-	√	-	1
3	√	-	√	√	1
2/2	2	0	2	1	2

The limited number of turns in this conversation makes it difficult to make a quantitative analysis here. However, it could still be seen from Table 4.3 that Liu tends to speak with not a small number of implicatures in his turns, one in each, with Pang Taijian and that the Maxims of Quantity and Relation seem to be the maxims mainly flouted when Liu tries to convey implied meaning.

Conversation IV

TABLE 4.
CONVERSATION ANALYSIS OF LIU MAZI WITH LI SAN AND WANG LIFA

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
2	√	-	√	√	1
4	√	-	√	-	1
10	√	-	-	√	1
14	-	√	-	√	1
4/6	3	1	2	3	4

A data analysis could be carried out upon the observations in Table 4 as follows:

(i) The conversation of Liu Mazi with Li San and Wang Lifa has a percentage of 66.7% (4/6) implicature turns;

(ii) The average number of implicatures in each turn is 0.7 (4/6);

(iii) The Maxims of Quantity and Manner are most frequently flouted with the same percentage of 33.3% (3/9) while the Maxims of Quality and Relation take a percentage of 11.1% (1/9) and 22.2% (2/9) respectively; and

(iv) Each of the implicature turns has one implicature.

Conversation V

TABLE 5.
CONVERSATION ANALYSIS OF LIU MAZI WITH SONG ENZI AND WU XIANGZI

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
5	√	-	√	√	1
7	-	-	-	√	1
9	-	√	-	√	1
3/5	1	1	1	3	3

With the above work done and out of the observations in Table 5, a summary could be made as follows:

(i) The conversation of Liu Mazi with Song Enzi and Wu Xiangzi has a percentage of 60.0% (3/5) with the implicature turns;

(ii) The average number of implicatures in each turn is 0.6 (3/5);

(iii) The Maxim of Manner is most frequently flouted with the percentage of 50.0% (3/6) while the Maxims of Quantity, Quality and Relation take the same percentage of 16.7% (1/6); and

(iv) Each of the implicature turns has one implicature.

Conversation VI

TABLE 6.
CONVERSATION ANALYSIS OF LIU MAZI WITH KANG SHUNZI

Implicature Turns	Maxim(s) Flouted				Implicature No.
	Quantity	Quality	Relation	Manner	
2	-	√	-	-	1
5	√	-	-	√	2
2/2	1	1	0	1	3

Due to the fact that there are only two turns for Liu Mazi in Conversation VI, a qualitative, instead of quantitative, analysis is made here. Through the information in Table 6, it may be safe to deduce that implicature is an important device in for Liu to convey his meaning in his conversation with Kang Shunzi, since there are implicatures in both of the two turns of Liu Mazi here, even two in Turn (5).

Conversation VII

TABLE 7.
CONVERSATION ANALYSIS OF LIU MAZI WITH LAO LIN AND LAO CHEN

Implicature Turns	Maxim(s) Flouted				Implicature
	Quantity	Quality	Relation	Manner	No.
11	√	-	-	√	1
14	-	√	-	-	1
16	-	√	-	-	1
26	√	-	-	√	1
28	√	-	-	√	1
34	√	-	√	-	1
6/13	4	2	1	3	6

A further analysis based upon the information listed in Table 7 could be made as follows:

(i) The conversation of Liu Mazi with Lao Lin and Lao Chen has a percentage of 46.2% (6/13) with the implicature turns;

(ii) The average number of implicatures in each turn is 0.5 (6/13);

(iii) The Maxim of Quantity is most frequently flouted with the percentage of 40.0% (4/10) while the Maxims of Quality, Relation and Manner take the percentages of 20.0% (2/10), 10.0% (1/10), and 30.0% (3/10) respectively; and

(iv) Each of the six implicature turns has one implicature.

Conversation VIII

TABLE 8.
CONVERSATION ANALYSIS OF LIU MAZI WITH JUNGUAN

Implicature Turns	Maxim(s) Flouted				Implicature
	Quantity	Quality	Relation	Manner	No.
2	-	-	-	√	1
1/1	0	0	0	1	1

The limited number of turns in Conversation VIII makes the present author have to carry out a qualitative analysis here. However, Table 8 could also show that implicature is nothing to be neglected in the analysis of Liu Mazi as it is used by Liu in the sole turn of his conversation with Junguan.

A Summary of the Eight Analyses

In the analyses of the eight conversations, two methods have been applied—quantitative and qualitative, according to the number of turns in each conversation. The former has been used in conversation analysis of Liu Mazi's talk with Chang Siye & Song Erye, Kang Liu, Li San & Wang Lifa, Song Enzi & Wu Xiangzi, and Lao Lin & Lao Chen while the latter in that of his conversation with Pang Taijian, Kang Shunzi, and Junguan.

The eight conversations are thus divided into two groups according to what methods have been applied in their analyses.

Table 9 sums up the observations of the first group—the five conversations with quantitative method applied.

TABLE 9.
A SUMMARY OF THE QUANTITATIVE ANALYSES

Interlocutors	Perc. of Impl. Turns	Average Impl. No.	Perc. of Flouted Maxim			
			Quantity	Quality	Relation	Manner
Chang, Song	81.8%	1.2	47.1%	23.5%	23.5%	5.9%
Kang Liu	69.2%	0.8	47.6%	0%	38.1%	14.3%
Li, Wang	66.7%	0.7	33.3%	11.1%	22.2%	33.3%
Song, Wu	60.0%	0.6	16.7%	16.7%	16.7%	50.0%
Lin, Chen	46.2%	0.5	40.0%	20.0%	10.0%	30.0%

Note. Perc. = percentage; Impl. = implicature
Only the first names of the interlocutors are listed in the table except Kang Liu to avoid confusion with Kang Shunzi.

A summary can be drawn out of the figures in Table 9 as follows:

(i) The percentages of the implicature turns in all of the five conversations, except the one with Lin and Chen which is nearly 50.0%, are higher than 50.0%, meaning that more than half of the turns Liu takes in these five conversations contain implicatures; the importance of implicatures in Liu's talk could also be seen from the average number of implicatures in each turn he takes which is or higher than 0.5, even 1.2 in his conversation with Chang and Song meaning that he would use more than one implicature whenever he speaks;

(ii) Among all the five conversations, the percentage, also the average number of implicatures in each turn, of the one with Chang and Song is the highest, probably because Liu Mazi is trying to sell his stuff here—the snuff and little watch—and he needs to use a lot of implicatures to urge Song to buy them; on the contrary, when Liu talks with Lin and Chen, he uses the smallest percentage, also the average number in each turn, of implicature, the reason possibly being that Liu is pressing them to tell the figure of the silver dollars they have and therefore does not have the time to use many implicatures;

(iii) The Maxim of Quantity is most frequently broken, with the conversation of Liu Mazi with Song and Wu as an exception where it is the Maxim of Manner that is favored by Liu when an implicature is to be conveyed; compared with other maxims of CP, the Maxim of Quantity is the most convenient one to use—the speaker just needs to supply extra

information; concerning the exception of Liu's conversation with Song and Wu, the Maxim of Manner is broken most frequently, perhaps because Liu is so eager to argue for his poor condition that he could not, under pressure, make a brief statement;

There is risk in lying or saying something without evidence, since it may be not so easy to judge whether others would be able to discern the lie; it might not be so difficult to make a statement relevant to the present conversation, even when it is more than necessary; the strategy to say something obscure, ambiguous, redundant, or unorganized could only be made use of in certain contexts; and

(iv) The Maxim of Quality is not deviated from in the conversation of Liu Mazi with Kang Liu, probably because Liu feels it embarrassing to admit the low price he offers and would like instead to give his own reasons of such a low price, thus making the Maxim of Quantity most frequently deviated from in this conversation.

Table 10 sums up the observations of the second group—the three conversations with qualitative method applied.

TABLE 10.
A SUMMARY OF THE QUALITATIVE ANALYSES

Interlocutors	Prop. of Impl. Turns	Average Impl. No.	Prop. of Flouted Maxim			
			Quantity	Quality	Relation	Manner
Pang	2/2	2/2	2/5	0/5	2/5	1/5
Kang Shunzi	2/2	3/2	1/3	1/3	0/3	1/3
Junguan	1/1	1/1	0/1	0/1	0/1	1/1

Note. Prop. = proportion; Impl. = implicature
Only the first names of the interlocutors are listed in the table except Kang Shunzi to avoid confusion with Kang Liu. Another exception is Junguan whose first name could not be found in the drama Cha Guan. Owing to the research method applied in the analysis of the second group of conversations, proportions instead of percentages are listed in Table 10 which could also illustrate the phenomena of implicature in these three conversations.

Two points could be made out of the figures in Table 10 as follows:

(i) Although there is only one or two turn by Liu Mazi in each of the three conversations, each of these turns is an implicature turn with at least one implicature, which in some sense shows the importance of implicatures in Liu's lines; and

(ii) There is not much to discuss about the maxims deviated from to convey implicatures, e.g., which one is the one most frequently flouted, owing to the limited number of the turns in the three conversations.

With all the analyses done above in this section, it could well be concluded that all the implicatures in the turns by Liu Mazi in the eight conversations show his character in this or that way. Thus, implicature is an important method for Lao She to create Liu Mazi, a factor not to be neglected when Liu Mazi is taken into consideration.

V. CONCLUSIONS

This paper is an attempt to solve one of the problems in the studies on implicature in dramas: most of them are qualitative, and in this regard, the present author has conducted a quantitative one. To fulfill this objective, he narrows down the scope of the research to Liu Mazi, an important character in the play *Cha Guan* (Teahouse) by Lao She, so that the model would be operable and feasible at the same time.

To test whether implicature is an important means of creating Liu Mazi for Lao She, a corpus study is carried out, with all the lines of Liu and its interlocutors as the data, including five quantitative analyses and three qualitative ones. The results of all these analyses prove that implicature is an important device for the depiction of Liu Mazi.

The research in this thesis has proved to some extent that specification of a study object and narrowing down of research means can greatly increase the operability and bring unexpected results. This methodology may be of some enlightenment for other similar studies.

The scope of this paper has limited the possibility to extend the results of the research to other characters and dramas as a whole. And the proving of implicature as an effective means for creating Liu Mazi may lead to further research concerning whether this has also been played on in the description of other literary characters. In other words, the contribution of this paper may also be its disadvantages, which depends on the research objective and also on the reasonability of the research design. In a way, it is an open question and further researches need to be carried out to discuss the above issues.

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The Effect of Exposure to the Visual Medium on Learning Pronunciation and Word Stress of L2 Learners

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Abstract—This study examined the effect of exposure to the visual medium on learning pronunciation and word stress. Thirty junior high school students participated in this study. They were divided into an experimental and a control group each included 15 students. The participants were given a pretest in order to make sure that they were homogeneous with regard to their pronunciation and word stress. Both groups received instruction on *key to phonetic symbols* available in the back of their textbooks and on the stress of English words. The participants in the experimental group read the computerized written passages while they had access to the pronunciation of the target words through phonetic symbols of the words. The control group listened to the teacher reading the same passages and repeated after her without having any access to the computer and experimental materials. Finally, the attitudinal questionnaire was given to the participants in experimental group to elicit their attitude towards their practicing technique. The findings revealed that visual medium had significant effect on learning word stress but not pronunciation of target words. Furthermore, using computer as a visual medium increased students' motivation for both pronunciation and word stress learning.

Index Terms—CALL, visual medium, word stress, pronunciation, computerized texts

I. INTRODUCTION

Pronunciation has a special status in the communicative framework of second language (L2) teaching. In other words pronunciation is of vital importance in effective communication. According to Hismanoglu (2006), the speaker cannot encode a massage to the listener and the listener cannot decode the message sent by the speaker without enough knowledge of the sound patterns of an L2 and certain patterns of rhythm and intonation. Therefore, pronunciation should be encouraged during L2 learning course of study and L2 teachers and learners should use methods that can help them facilitate teaching and learning pronunciation (Fraser, 2000). There is another reason to include pronunciation in second/foreign language programs. As Brown (2007) states, pronunciation reflects the national character, culture, and spirit of the nation, the social characteristics to what is being said without the proper awareness of the implications of the pronunciation system. Wong (1993) showed that a lack of knowledge of pronunciation could even affect students' reading and spelling. Lack of pronunciation's knowledge can be a serious barrier to other learning in the courses that spoken English is the medium of instruction (Fraser, 2000). Despite its importance, Pronunciation unfortunately seems not truly treated in L2 classrooms in Iran. One of the reasons for such problems may lie in the methods employed to teaching pronunciation. Pronunciation teaching and learning seems to be a great headache to many teachers and learners (Setter & Jenkins, 2005). Traditionally, L2 learners have been trained to learn pronunciation mainly by imitation that provides them with unrealistic L2 input (Qui & Bai, 2002). However, in parallel to the emergence of autonomous language learning, many innovative pronunciation teachers have attempted to move towards autonomous pronunciation learning. Since students cannot always find the chance to ask their language for help in real life contexts, they should be encouraged to come to a stage where they can make their own decision about their own pronunciation learning. If the teachers teach the students how to use phonetic symbols, students become autonomous to some extent in that they make look up their monolingual dictionaries when not knowing how to pronounce a word in the target language. Moreover, motivating students to use computer-assisted pronunciation teaching programs can lead to autonomous pronunciation learning and hence may contribute to the improvement of pronunciation of the students in the target language (Hismanoglu, 2006). As a result, the emergence of technology innovations in L2 classes, seems to be one of the available methods that has a great effect on improving student's mastery of segmental and suprasegmental aspects of pronunciation (Hayati, 2005; Lee, 2008). Computer based language programs in a visual environment allows integration of text, graphics, phonetic symbols and motion video in a wide range of combination that facilitate pronunciation learning (Meskill, 1996). Therefore, this study aims to investigate the effect of exposure to visual medium (using phonetic symbols) on learning pronunciation and word stress of L2 learners.

II. BACKGROUND TO THE STUDY

Computer-assisted language learning (CALL) serves as a part of the language course and as an effective new way to create a better L2 teaching and learning environment supported by different types of medium. CALL is the study of applications of computers in L2 teaching and learning (Harless, Zeier & Duncan, 1999). In learning and teaching different aspects of pronunciation, CALL offers a variety of interactive software packages for providing L2 learners with the opportunity to perceive and practice pronunciation through audio and visual media (Neri, Cucchiarini, & Strik, 2002, as cited in AbuSeileek, 2007). Needless to say that, one of the most remarkable difficulties in the processes of foreign language learning is learning the pronunciation of the foreign language. What is generally accepted among specialized psycholinguists and phonologists is that the difficulty of learning to pronounce a foreign language is cognitive rather than physical, in other words, one reason that learners have difficulty in pronouncing L2 sounds can be attributed to the way a special sound is categorized and conceptualized in using speech (Pourhosseini & Ahmadi, 2011). In many cases in which the learners seem to have difficulty in producing a special sound, is that they do not have concepts of them as separate sounds (Fraser, 2000). So it is an advantage for L2 learners to have a greater awareness of the way sounds can be conceptualized differently. Most learners need some help with this because they generally think sounds in terms of their auditory quality, rather than directly in terms of their articulation or acoustics, thus the key is to find ways of describing the auditory quality of sounds that make sense to the learners. There is a major role for the use of computers in helping learners with pronunciation providing visual medium and displaying speech software with guidance as to how they should be interpreted (Fraser, 2000; Lambacher, 1999, as cited in Pourhosseini & Ahmadi, 2011).In this regard, Sovorov (2008) suggests that the main flaw in education visual software may be lack of proper feedback. Chung (1994) notes that the visual information becomes facilitative when the language learners can interpret its meaning correctly. Shimizu and Taniguchi (2005) reported that interactive visual feedback affected Japanese learners in their improvement of English intonation in all four kinds of materials used from the productive and perceptive point of view. In their experiment, only test group had access to interactive visual feedback, using dynamic gestures of hand movements and the computer software which could show the physical counterpart of pitch on the computer screen so that students were provided with visual feedback of their own intonation as well as the teacher's. Moreover, the results of attitude survey showed that the students' interest, concern and desire to improve their intonation also greatly improved. Flege's (1990) examined using visual information for training English vowel production to Spanish learners. An optoelectronic glossometer was used to measure tongue-palate distances at four locations along with the hard palate and to provide visual feedback specifying tongue targets for English /I/, /i/, /æ/&/a/. Physical, acoustic and perceptual tests showed that the L2 learners produced a difference between /i/ and /I/after visual articulatory modeling and shaping. However, a similar improvement was not noted for the two other vowels .The researcher argued that improvement in producing these vowels was not significant, perhaps because the difference in pharyngeal width that distinguishes these vowels could not be shown directly using the glossometer. Furthermore he discussed that although the outcome was positive for /i/ and /I/.The results do not support unambiguously the conclusion that visual information occured the articulatory changes noted for these two sounds. The changes might have occurred simply as the result of focusing attention on vowel production .The researcher also argued that it would be important to establish greater experiments in future with a control group of subjects who receive no training or more traditional training. Weltnes and de Bot (1984) were concerned that the limitations of the hardware and software that caused a slight delay in feedback might impede effectiveness of their display system. However, they showed that lack of feedback may not be a critical factor when using a pitch visualizer for intonation teaching. In other words, the fact that feedback was not provided in real time did not affect the effectiveness of the visualizer, but if sentences contained many unvoiced sounds and voiced or neutral vs. contrastive intonation, visual displays without appropriate feedback would not be easy for students to interpreter. So it would not be effective in teaching intonation. Unfortunately, there are not enough research studies regarding the effect of visuals alone on teaching and learning segmental or suprasegmentals in literature and the efficiency of phonetic symbols incorporated to computer based pronunciation learning on the acquisition of English pronunciation among L2 learners has not been extensively investigated. Therefore, in order to examine the effectiveness, this study has made an attempt to seek appropriate answers to the following questions:

Research Questions:

1. Does exposure to the visual medium (using phonetic symbols) have a significant effect on learning pronunciation of L2 learners?

2. Does exposure to the visual medium (using phonetic symbols) have a significant effect on learning word stress of L2 learners?

3. What is the learners' attitude towards this presentation medium?

Research Hypotheses

The above mentioned questions have been reformulated in the form of the following hypothesis:

1. Exposure to visual medium (using phonetic symbols) does not have a significant effect on learning pronunciation of L2 learners

2. Exposure to visual medium (using phonetic symbols) does not have a significant effect on learning word stress of L2 learners

III. METHODOLOGY

A. Participants

Primarily, forty five L2 learners participated in this study. They were female first grade junior high school students studying in a school in Iran. The major participants of this study were selected according to one criteria. It was L2 learners' scores on Oxford Placement Test (OPT, Allan, 2004) to homogenize L2 learners in terms of general language proficiency level. At the end, thirty L2 learners whose scores on this test felt between one standard deviation above and below the mean were selected. And assigned to two groups randomly: one experimental and one control group.

B. Instruments

Four instruments were used to collect the necessary data: First, the Oxford Placement Test (OPT) is a grammar test including 50 items. This test took students about 45 minutes to complete. The scores on this test were analyzed to ensure that the participants were of the same level of language of proficiency. Second instrument was computerized reading text. Three passages from Intermediate Steps to Understanding (Hill, 1998) were selected. Based on the results of the pilot study, 30 words that were more than one syllable and their pronunciation was problematic for almost all students were mispronounced by almost all were selected to be hyperlinked by Power Point version 2007. The Power Point showed computerized passages with bold and hyperlinked words. When the participants clicked on the hyperlinked words, they could see the phonetic transcriptions of the words. Third one was pronunciation test. The participants were given a pronunciation pretest. The pretest included thirty sentences containing the target words. The sentences were selected from Oxford Advanced Learner's dictionary (2005). After the treatment the same pronunciation test was given to the students as posttest. Forth, attitude questionnaire was employed. An attitude questionnaire was developed by the researcher. It included 16 items with responses ranked on a Linker scale ranging from *not at all* to a *great extent*. The purpose of the questionnaire was to elicit the learners' attitude in experimental group towards the learning situation.

C. Procedure

After administering the OPT, a pronunciation test including the same words used in the teaching phase was given to the participants one by one. The pretest included 30 sentences with the target words. The participants were asked to have a look at the sentences for a few minutes then read aloud the sentences. Their voices were recorded and evaluated for accuracy by two experienced English teachers. Their focus was on the correct pronunciation and stress patterns of the target words. Then, the experimental group received six sessions of instruction on *key to phonetic symbols* available in the back of their textbooks and on the stress of English words. The teaching time took fifteen minutes of the students' regular classroom time that was hold twice a week. After the teaching sessions, in three sessions of practicing the experimental group were taken to the computer hall and asked to practice. The participants received instruction for practicing condition. They read the computerized written passages while they had access to the pronunciation of the words through phonetic symbols of the words. After the students had the chance to practice pronunciation of the words in three sessions (each passage in one session), they reviewed the same materials in the fourth session. Then they were given the pronunciation test, including the same words used in the pretest and in the teaching phase, as a posttest in the fifth session in order to see if they had learned correct pronunciation and stress of the words. Their voices were recorded and two experienced English teachers evaluated them for accuracy. When there was a disagreement between them a third teacher was asked to evaluate the data as well. The interrater reliability of the scores was .976 and .938 for pronunciation and word stress respectively. The control group were asked to listen to the teacher reading the same passages and repeat after her without having any access to the computer and experimental materials. Then the attitudinal questionnaire was given to the participants in experimental group to elicit their attitude towards their practicing technique.

IV. DATA ANALYSIS

The results of Pretest

After giving the OPT and selecting 30 homogeneous students, in order to make sure that they were also homogeneous with regard to their pronunciation and stress of the target words, they were tested on these two criteria. Table 1 reveals the descriptive statistics in this regard.

TABLE 1
DESCRIPTIVE STATISTICS FOR THE PRETESTS

Test	group	N	Mean	SD	SEM
Pronunciation	experimental	15	1.20	1.146	.296
	Control	15	1.40	1.298	.335
Stress	experimental	15	.27	.45774	.118
	Control	15	.27	.59362	.153

Table 2 shows the results of the t-tests for both pronunciation and stress pretests.

TABLE 2
THE RESULTS OF THE T-TESTS FOR THE PRETESTS

Test	t	df	Sig. (2-tailed)	Mean Difference
Pronunciation	-.447	28	.658	-.20
Stress	.000	28	1.000	.00

According to Table 2 the amount of *t* is not significant for either of the pretests (pronunciation: $t=-.437$, $p=.666$; word stress: $t=.748$, $p=.462$).Therefore, it can be said that the groups were also homogeneous regarding pronunciation and stress of the target words.

The Results of the pronunciation posttest

For the purpose of checking the effect of visual medium on the participants' enhancement, the pronunciation performance of the participants in the two groups was compared. Table 3 presents the descriptive statistics for the groups.

TABLE 3
DESCRIPTIVE STATISTIC FOR PRONUNCIATION POSTTEST

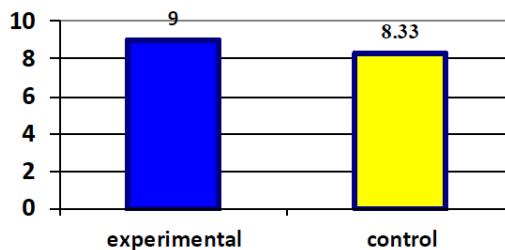| Group	N	Mean	SD	SEM
Low	15	9.00	2.673	.690
High	15	8.33	2.820	.728

Figure 1 illustrates the means in graphical form.

Figure1. Graphical Representation of the Means for the pronunciation posttest

According to the information available in Table 3 the two means seem not to be different. An independent-sample t-test was employed to make sure this difference between the means was significant or not. Table 4 reveals the results of the t-test.

TABLE 4
THE RESULTS OF T-TEST FOR TEST OF PRONUNCIATION

t	df	p	Mean Difference
.665	28	.512	.67

By checking Table 4, one can easily find out that the amount of t-observed (.665) is not significant at the probability level of (.512) As a result, the hypothesis which states that exposure to visual medium(using phonetic symbols)does not have a significant effect on learning pronunciation of L2 learners is accepted.

The Results of the stress posttest

In order to check the effect of visual medium on learning word stress of L2 learners, the pronunciation performance of the participants on posttest in the two groups was compared. Table 5 presents the descriptive statistics for the groups.

TABLE 5
DESCRIPTIVE STATISTICS FOR STRESS POSTTEST

Group	N	Mean	SD	SEM
Low	15	9.20	3.278	.846
High	15	6.27	1.280	.331

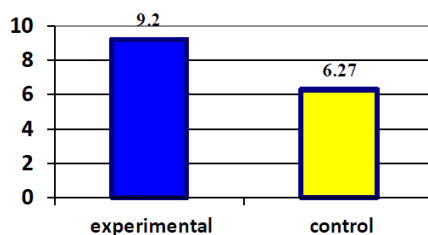Figure 2 illustrates the means in graphical form.

Figure 2. Graphical representations of the means for test of stress

According to Table 5, it can be seen that the means of the two groups seem to be different. An independent-sample t-test was employed to make sure this difference between the means was significant or not. Table 6 reveals the results of the t-test.

TABLE 6
THE RESULTS OF T-TEST FOR STRESS

t	df	p	Mean Difference
3.229	28	.003	2.93

By checking Table 6, one can easily find out that the amount of t-observed (3.229) is significant at the probability level of (.003) As a result, the hypothesis which states that exposure to visual medium(using phonetic symbols)does not have a significant effect on learning word stress of L2 learners is rejected.

Results of the Motivation Questionnaire Analysis

In this part, students' opinions are considered to know to what extent using visual medium motivated and helped students to learn pronunciation and word stress in English. To this end, the percentage of the students' answer to each item and to each scale was calculated and provided in Table 7.

TABLE 7
THE RESULTS OF ATTITUDE QUESTIONNAIRE FOR VISUAL GROUP

	Not at all	Very little	uncertain	somewhat	To a great extent
1. Motivation for learning pronunciation	0	0	13.3	33.3	53.3
2. Motivation for learning word stress	6.7	6.7	6.7	46.7	33.3
3. Easier and better understanding of pronunciation	6.7	13.3	13.3	33.3	33.3
4. Easier and better understanding of word stress	6.7	13.3	0	46.7	33.3
5. Better retention of pronunciation	6.7	6.7	20.0	46.7	20.0
6. Better retention of stress	6.7	13.3	0	66.7	13.3
7. Recalling pronunciation of words when it is needed	0	0	20.0	33.3	46.7
8. Recalling stress of words when it is needed	0	6.7	26.7	33.3	33.3
9. Being Encouraged to speak English more	0	0	13.3	26.7	60.0
10. Being a confusing technique	20.0	40.0	13.3	20.0	6.7
11. Students' desire for being taught pronunciation by this method	6.7	6.7	20.0	26.7	40.0
12. Students' desire for being taught word stress by this method	6.7	6.7	6.7	33.3	46.7
13. Learning pronunciation without being bored	6.7	6.7	20.0	33.3	33.3
14. Learning word stress without being bored	6.7	0	20.0	20.0	53.3
15. The hard way to learn pronunciation	20.0	20.0	26.7	20.0	13.3
16. The hard way to learn stress	26.7	13.3	13.3	20.0	26.7

Table 7 shows the results of the motivation questionnaire for experimental group .As the table shows, students show their agreement with almost all items of the questionnaire. In this group, on the whole, students had positive attitude towards this technique. For example, almost all students agreed that this technique motivated them to learn pronunciation and word stress in English, and it was useful for understanding, retention and recalling them when needed, and encouraged them to speak English more. However about half of the students believed that they did not know phonetic symbols well but almost all students preferred this method to the method used by their teachers for teaching pronunciation and stress. More than half of the students and about all students believed that this technique helped them to learn pronunciation and word stress without being bored respectively. However, all students did not show their agreement that using this method is easy for learning pronunciation and word stress.

V. DISCUSSION AND CONCLUSION

The study was intended to investigate the effect of visual medium on learning pronunciation and word stress of L2 learners. It revealed that exposure to visual medium has a significant effect on learning word stress of L2 learners but it was not effective in learning pronunciation of the learners. In available research studies regarding the effect of visuals on teaching and learning segmental or suprasegmentals in literature (e.g., De Bot & Mailfert, 1982; Anderson, 1992) the

participants received feedback so that they could compare their pronunciation with that of the teacher or native speakers in the sense that they were able to interpret the visual information and judge about their performance. One of the possible problems that might have affected the lack of significant effect of visual medium on students' pronunciation in present study is the lack of proper feedback on the part of teacher or computer. The students were not sure that whether they were interpreting phonetic symbols correctly or not. According to Laroy (2005) students' confidence can be increased by correcting them when necessary. When students lose self-confidence, they may stop trying to acquire L2 pronunciation by relying solely on L1 sounds. Buck (2001) proposes that in some cases in which the learners do not receive feedback in order to interpret the visual information they may serve to increase the cognitive load of the learners. According to Chun (1998) with regard to pronunciation the visual aids can be effective if they provide feedback so that the learners are able to monitor themselves critically. In addition, Coniam (2001) suggests that it is likely that in different context learners may prefer different medium .For example, when talking a listening test, a learner may opt for the audio medium but the very same person might opt for the visual media while learning a language. However, it was not true with the sign of word stress because this sign was much easier for the learners to understand, interpret and recall. In other words lack of feedback may not have negative effect on students' learning when using easier visual displays such as stress patterns. Finally, the research results from evaluation of the questionnaire revealed that students had positive attitude towards using computer as a visual aid to teach pronunciation and word stress. Based on the researcher's observation, it was fun for the learner to be taught with using computer as a new technique that was different from the previous traditional teaching methods.

This study was in fact an attempt to shed light on the point whether visual medium (using phonetic symbols) bear any significant influence on learning pronunciation and word stress of L2 learners. The findings revealed that visual medium has significant effect on learning word stress but experimental group do not learn pronunciation of the target words better than control group. Therefore, it can be safely concluded that, with regard to pronunciation learning computer as a visual medium may not be used as a tutor and it can be used as a tool. In this case the teacher's presence will be more necessary as a facilitator. However, since the data in this study have been taken from a small sample of learners at one high school in Iran, it is important not to overgeneralize the results of the study. But replicational studies elsewhere can help in building a rich body of knowledge.

The findings obtained from this study have theoretical as well as pedagogical implications. Regarding theoretical implications, the present research, providing some data on the effect of CALL on learning pronunciation and word stress, has tried to enrich the literature behind it. The findings also have pedagogical implications for foreign language teachers and learners. By being aware that visual medium can help L2 learners learn word stress better, teachers become motivated to use computer in their classes to teach word stress and to increase learners' motivation to learn pronunciation and word stress. Findings of this study can also encourage students to be more autonomous in learning pronunciation .Syllabus designers, curriculum developers, and course book designers can also benefit from the findings of the present study. They can include computers with appropriate media in foreign language course books and curricula.

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A Homi Bhabhaian Reading of Carlos Bulosan's
*America Is in the Heart: A Personal History**

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Abstract—Homi Bhabha's concept of simulation is broadly used in the post-colonial literary and cultural criticism. Bhabha's simulation transcends his post-colonial predecessor Said's dichotomic way of thinking in *Orientalism* and makes the disadvantaged power's mild resistance to the hegemonic power become possible. This paper means to give a Homi Bhabhaian reading of Carlos Bulosan's *America Is in the Heart: A Personal History*. It explores the strategic interaction between the American colonizers and the Filipino colonized in which Bhabha's simulation serves both as a strategy of control for the colonizers and a strategy of rebellion for the colonized. This strategy embodies an operational process of power and helps Bulosan to realize his initial purpose of writing: "to give literate voice to the voiceless one hundred thousand Filipinos in the US, Hawaii and Alaska".

Index Terms—post-colonial criticism, Carlos Bulosan, *America Is in the Heart: A Personal History*

Carlos Bulosan is one of the most important Filipino American writers in the 1940s. His *America Is in the Heart: A Personal History* was published in 1946 and was once hailed by *Look* as one of the fifty most important American books ever published (Campomanes, 1995). It portrays how Carlos, together with his families, struggled in vain to shake off the poverty nightmare in his Philippine motherland that had been colonized by Spain and America in turn, how they longed for the democracy, the freedom and modern civilization in America as were propagandized by the colonizers and how they were ill-treated, however, when they later on emigrated to America. While the Asian American literature researchers in Chinese mainland have done a huge bulk of postcolonial studies on the works by Chinese-American and Japanese-American writers, we have not yet paid close attention to this Filipino-American writing.

This paper means to explore the strategic interaction between the American colonizers and the Filipino colonized in which Homi Bhabha's simulation serves both as a strategy of rule for the colonizers and a strategy of resistance for the colonized. This strategy embodies an operational process of power and helps Bulosan to realize his initial purpose of writing: "to give literate voice to the voiceless one hundred thousand Filipinos in the US, Hawaii and Alaska (Kim, 1989, p.44).

I. SIMULATION AS A STRATEGY OF CONTROL AND A STRATEGY OF REBELLION

Homi Bhabha's concept of simulation is broadly used in the post-colonial literary and cultural criticism. According to Bhabha, simulation witnesses a power-constructing process. For the colonizers, simulation is an open goal in their imperialistic policy in the first place. They demand that the colonized adopt and internalize their value system. In this regard, simulation is a means for the colonizers to civilize the colonized by asking the colonized to imitate or repeat their culture. Since simulation operates in the affective and ideological realm, it is significantly different from the overt oppression and murdering. "Simulation emerges as one of the most elusive and effective strategies of colonial power and knowledge". (Bhabha, 1994, p.85) The colonizers, at the same time, are both narcissistic and invasive. Through simulation, they do not mean to assimilate the colonized into their equals. Therefore, on the one hand, they inspire the colonized to approach their civilization, on the other, they also, by insisting that the colonized are savage and inferior, deny the approach. Hence, the fundamental purpose for the colonizers to use the simulation strategy is to keep enough distance from the colonized and maintain their hegemony of rule over them. For the colonized, simulation allows them to enter the ambivalent third-space dominated by the colonizers where they manage to discover the inherent contradictions of the colonial discourse and produce certain hybridity variant, "almost the same, but not quite" (Bhabha, 1994, p.86), by appropriating and rewriting it. This is the way the colonized realize resolving and subverting the colonial discourse. Simulation, in this regard, like the camouflage practiced in warfare, strategically rebels against the hegemony while effectively protects the rebels. Bhabha's simulation transcends his post-colonial predecessor Said's dichotomic way of thinking in *Orientalism* and makes the disadvantaged power's mild resistance to the hegemonic power become possible.

II. SIMULATION AS STRATEGY OF CONTROL FOR THE AMERICAN COLONIZERS

A. Inspiring the Filipino Colonized's Identification

America Is in the Heart is composed of four parts. The first part is about young Carlos' life in his hometown in the Philippines and the latter three parts shift to America from Carlos' migration during the Economic Depression years all the way through to the breakout of World War II. What is different for Filipino's mobility to America from the mobility of other Asians is that "Filipinos went to the United States because Americans went first to the Philippines" (Bonus, 2000, p.25). "Because of the American influence, everything American was considered to be the best. It is like if you made it to America, you were in heaven" (Bonus, 2000, p.23). What exerts such a great influence upon the Filipinos is America's cultural logic of exceptionalism which can be traced back to the first puritan migrants, who considered themselves as charged with a special mission to build in the New World a church and a society that can serve as a model for the whole world and offer a shelter for any political or religious refugees. This cultural discourse underlies America's subsequent political endeavors at different periods. It exhorts the world to believe that America is a culturally, economically, and politically distinguished nation and it glorifies America's territorial expansion in the 19th century as an altruistic enterprise. In 1898, in the aftermath of the Spanish-American War, the United States brutally took possession of the Philippines over native opposition and uprising, thereby extending its "Manifest Destiny" to Pacific Asia. The often-ignored Philippine-American War (1899-1902) resulted in the death of about a million Filipinos. Yet the United States denied the imperial nature of the conquest and the then President William McKinley translated it into "benevolent assimilation" by declaring "'Orphans of the Pacific' cut off from their Spanish fathers and desired by other European powers would now be adopted and protected by the compassionate embrace of the United States" (Alquizola, 1994, p.185). America is thus constructed as a liberal and exceptional father. Peddled by the educational system, the media, the American tourists, artists, and other sojourners in the Philippines, the benevolent policy worked in inspiring the Filipino colonized to identify with American exceptionalism.

More specifically, convinced that education was an effective way to pacify and assimilate the Filipinos, U.S. colonizers introduced a universal public education and revamped Philippine educational institutions and curricula using the American system as its model and English as the language of instruction. The young Filipino students admitted in the schools were not only learning a new language but a new culture. They were taught to regard American culture as superior to any other and American society as the model par excellence for Philippine society. The Carlos family in 1920s, for example, believed that the admission of one of the sons Macario into a public school would bring honor and hope for their poverty-stricken farmer family even though the high educational expense forced them to mortgage, and eventually forfeit their home, scattering the family. Bulosan represents educated Macario's transformation in interesting and subtle ways. When Macario meets his father, he would rather shake hands with his father instead of kissing his hand, the traditional way of greeting and of showing respect to the older generation. Also Macario's opinion on Carlos's long hair reveals indirectly the change of his way of thinking.

"Well, let us go home and I will cut your long hair," said Macario to me.

"Don't you ever cut your hair, brother?"

I was speechless. I was ashamed to say anything.

"He needs it for protection against vicious mosquitoes and flies," said my father. "It is also his shield from the sun in hot summer."

"I will make a gentleman out of him," Macario said. "Wouldn't you like to be a gentleman?" (Bulosan, 1973, p.20-21)

Macario's response on the subject of Carlos's long hair reflects the greater values he places on Americas's "western" civilization and modernization. The U.S. educational system, which is administered from American's perspectives, has put the indigenous Filipino culture into an inferior and uncivilized position, and it actually has led Filipinos to internalize the ideologies that might work against the indigenous culture of the Philipines.

In addition to school education, the direct and indirect personal contact between the Americans and the Filipinos also works in internalizing America's superiority among Filipino naives. Dalmacio, the Igorot houseboy doing washing and cooking for an American woman teacher, for one, urged Carlos to study English.

There was another American woman who lived in the apartment next door. She had an Igorot houseboy whose name was Dalmacio. She was a teacher in one of the city schools, and the boy, who did her washing and cooking, was one of her pupils. When our work was done for the day, Dalmacio and I would go to the lake and sit on the grass.

"I will soon go to America," he said one day. "I am trying to learn English so that I will not get lost over there."

...

"You don't need money," Dalmacio said. "You could work on the boat. But English is the best weapon. I will teach you if you will do some work for me now and then."

He put a book in my hand and started reading aloud to me.

"Repeat after me," he said. "Don't swallow your words. Blow them out like the Americans."

I repeated after him, uttering strange words and thinking of America. We were reading the story of a homely man named Abraham Lincoln.

"Who is this Abraham Lincolin?" I asked Dalmacio.

"He was a poor boy who became a president of the United States," he said. "He was born in a log cabin and walked miles and miles to borrow a book so that he would know more about his country."

A poor boy became a president of the United States.!

Deep down in me something was touched…I was fascinated by the story of this boy who was born in a log cabin and became president of the United States (p.69).

The American master's everyday teaching blunted Dalmacio's awareness of his subordinate position as a houseboy. He mimicked his white master by trying hard to study English well so as to one day go to that promised land. More importantly, he, consciously or unconsciously, served as his master's agent through whom his Filipino compatriot Carlos got fascinated with America as well. Carlos could not help repeating "A poor boy became a president of the United States". Clearly as he said, he got touched at this. The young boy in the story became his ideal ego right at the moment. More accurately, what Carlos desired to get identify with was more the ideal nation that enabled the poor young Lincoln to become the president than Lincoln the individual. "Identification involves the desire to get closer to others by becoming like them" (Issac, 2006, p.126) and a convenient way for Carlos to "become like them" was to go to work as a houseboy for an American woman named Mary Strandon. She was an artist from Iowa and what was unusual in her was that her father fought and died in the Philippine-American war. As the daughter of a former colonizer, Mary soon discovered Carlos' inspired identification and she found a job for him in the library she worked. Carlos was much excited about this new job because his ideal ego Lincoln also frequented libraries to borrow books and the job offered him a strong affinity to Lincoln and to the nation that promised abundant opportunities for people like Lincoln.

B.   Petting the Filipino Colonized

The identification of the colonized satisfies the narcissistic needs of the colonizers, but the invasive nature of the colonizers prompts them to keep a distance from the colonized so as to permanently subjugate the colonized. Therefore, simulation strategy partly constructs the colonizers as a loving father, partly as an oppressor. In the novel, the colonizers' way of distinguishing themselves from the colonized is to reduce the colonized to affectionately dominated pets whose imposed coarseness sets off the colonizers' self-granted civility.

Carlos and Luciano's experience, in a way, draws a connection between imitating and petting. The brothers once made money by catching and selling parrots. Their bird-catching process interestingly reveals a mimetic chain: they train a parrot to imitate human sound and then use the parrot as a decoy to entrap more birds. These mimic birds, for Carlos brothers, were veritable pets: "We did not catch them for their usefulness, but for the esthetic pleasure we found in observing them" (p.53). While Carlos brothers enjoyed the pleasure of the mimic birds, they might not expect they too were petted when the mimetic chain extended. Attracted by America's modern civilization represented by the construction of overland highways, Carlos brothers opened a small store by the highway based on their meager savings, hoping to trade with those passing American and European tourists only to find "they passed through Binalonan on their way to Baguio, stopping only for water and food and to take pictures of the natives (p.54). The tourists paid a little money and asked the natives to undress before their cameras and "they seem to take a particular delight in photographing young Igorot girls with large breasts and robust mountain men whose genitals were nearly exposed, their G-strings bulging large and alive. (p.67) The camera lens here became an instrument of power through which the westerners were representing the natives in the ways that the natives were typically oriental. In other words, the primitivity of the Filipinos caught in the cameras of the westerners was more a man-made than a real state of the natives. If the mimic birds that imitated human sound were the source of pleasure for the natives, then the natives imitating the American modernization too offered pet-like pleasure to the colonizers because the man-made state of the natives helped to define the colonizers as a contrasting image, hence confirming the colonizers' civilization and superiority that differentiate them from the natives and consolidate their rule over the natives.

III.   SIMULATION AS A STRATEGY OF REBELLION FOR THE FILIPINO COLONIZED

A.   Emigration as Simulation: Discovering the Quasi-colony

At the end of 1920s, when mere survival became a serious problem in his Philippine hometown, Carlos, together with many of his countrymen, emigrated to the United State. Emigration, for Carlos, was a continuation of his imitation. It is safe to say that his emigration decision was greatly inspired by his internalization of the superiority of the Promised Land that once created the myth of Lincoln's presidency. But it is the emigration that enabled Carlos to step from the margin to the center of the colonial discourse and discover the inherent contradiction in it.

The real purpose for the American government to admit Filipinos in the 1920s is to alleviate the problem of laborer shortage in the west coast. By the end of 1920s, roughly 30, 000 Filipino laborers came to America, 93% of whom were males around 16 to 30 years old (Campomanes, 1995, p.96). Since the laborers were supposed to produce maximum profit at minimum expense, they were not allowed to bring their wives and children with them. While mobility transformed the Filipinos from the colonized to ethnic minorities, or "American Nationals" in white dominated society, W. E. B. Dubois clearly pointed out the inner connections between these two groups of people. He asserted that "if [a] colony, strictly speaking, is a country which belongs to another country, forms part of the mother country…, then there exists today…in the Americas and the Caribbean…, colonies—albeit "quasi-" or "semi-" colonies, but colonies nonetheless (Du Bois, 1985, p.229) and among the characteristics of these semi-colonial people are: physical and/or psychological violence, domination and discrimination, poverty, disenfranchisement, the denial of participation in the political process and so on (Du Bois, 1985). The Filipinos in America (also called pinoys) fit into almost all these

characteristics.

The racial discrimination against Filipinos started on the ship that was carrying Carlos and other Filipino workers to the United States. When the half-naked Carlos and his friend were lying out on the deck in the sun, they were spotted by a young white woman in bathing suit. While the whites seemed to be especially interested in the naked body of the natives in the Philippines, the white girl on the ship heading for America recoiled in horror at the sight of the Filipino men. The totally different responses towards the same people result from the colonizers' "racing of space and the spacing of individuals" (Chuh, 2003, p.48) way of thinking. That is, space is depicted as dominated by individuals of certain race, and the individual is represented as imprinted with the characteristics of a certain kind of space. Thus Americans deemed the Filipinos as an uncivilized race inhabiting in the jungle and thought that the Filipinos could hardly take the wilderness out of them even though they were brought to a civilized region like the United States. They would pose a peril instead. Therefore, there should be a clear demarcation between *their* space and *our* space. Clearly the white girl in the scene could hardly bear the prospect that these "savage" Filipinos would share the same space with her, and that is why she shouted angrily "Why don't they ship those monkeys back where they came from?" (p. 99).

This is only a prelude to the sea of troubles that Pinoys suffered in America. Though they would not be expelled like Chinese or Japanese minorities, Pinoys were prohibited in many public places like parks and restaurants in America. They were not allowed to vote, to hold office or to purchase land. They were often physically attacked, even assassinated by white extremists. Carlos, for one, narrowly escaped death quite a few times. In order to survive he moved to and fro along the west coast, heading for nowhere and the number of the places he temporarily stayed amounted to 60(Wong, 2005, p.43). In the world of work, they were heavily exploited by their employers in the canneries in Alaska or in the cauliflower fields in Santa Maria and work, for them, was only "a beastly struggle for existence" (p.138). Due to the sex imbalance in Pinoy society, brothels or taxi-dance halls was one of the few social outlets where Pinoys could seek for leisure in a hostile environment, but even here they were implicitly exploited by the white or Mexican prostitutes because a season's earnings could only buy one night's pleasure. In addition, their consumption in the whorehouses provoked white people's intense feelings against them and Pinoys were demonized as savage creatures driven only by strong sexual desires who came to corrupt white women. It is probably on account of this misrepresentation that in 1933, the California legislature amended the already existing anti miscegenation laws to include Pinoys as one of the groups prohibited from marrying whites. Eight other states later on followed suit (Campomanes, 1995, p.98). That was why the Pinoy in the book was brutally beaten up when he took his white wife and child to a dining hall.

The huge gap between Carlos' "American dream" and his nightmarish real experience eventually makes him understand that the promise of wealth, democracy, freedom and equality in the colonial discourse is exclusively confined to the whites. For the colored, Filipinos included, it is only a beautiful bubble, desirable but inaccessible. Reflecting on this inherent contradiction of the colonial discourse, Bulosan wrote: "Western people are brought up to regard orientals or colored people as inferior, but the mockery of it is that Filipinos are taught to regard Americans as our equal....The terrible truth in America shatters the Filipinos' dream of Fraternity" (Campomanes, 1995, p.118). The emigration as a simulation thus helps to expose the contradiction of the colonial discourse and disrupts its self-claimed authority.

B.   Appropriating and Rewriting as Simulation: Resolving and Subverting the Colonial Discourse

Simulation as a strategy for the colonized does not only involve imitating the colonial discourse, but also involves appropriating and rewriting it. By appropriating and rewriting, simulation produces a hybridity variant of the colonial discourse, "almost the same but not quite (Bhabha, 1994, p.86)". By way of "ironic compromise", simulation realizes resolving and subverting the colonial discourse.

In Philippines, English, the imposed lingua franca, was instrumental in de-Filipinizing and Americanizing the Filipinos. And it was the language, together with the ideology embedded in it, that attracted the Filipinos, Carlos for one, to come to America. But the mistreatment Carlos received only drove him to hospital. Though physically fallen ill, Carlos' spirit arose. He took up reading on his sick bed both to enhance himself and to consider the ways to spend his upcoming days. A wide range of reading of the realistic writers like William Faulkner, Hart Crane, Richard Wright and Maxim Gorki made him realize the importance of human being's dignity and humanity. Particularly when he reread the short story written by Estevan, a Filipino writer who met a tragic death in America, he said: "Thus it was that I began to rediscover my native land, and the cultural roots there that had nourished me, and I felt a great urge to identify myself with the social awakening of my people (p.139). Empowered with both reading and his personal encountering, Carlos began to write in English. He decided that to tell the world what the whites had done to him in his writing is a way for pinoys to break the imposed silence and to right the social injustices. Later on, after he left hospital, he got access to some socialist colleagues and set up in collaboration with them a series of journals that served as a platform for them to write articles. These articles covered a variety of topics, all aiming to arouse pinoys' awareness of fighting against racial oppression and striving for freedom and equality. Besides, an awakened Carlos fully realized that the Spanish and American colonial rule was the root for years of poverty in the Philippines, and he reiterated that he would one day return back to his hometown to enlighten his countrymen to get out of their ignorance of colonial facts. Furthermore, his view moved beyond his own race and his writings showed concerns to other minority groups in America, even to the Spanish people's fight against the fascists. He regarded it a writer's life-long goal to awaken these downtrodden people

and to encourage their fight for the improvement of their present conditions.

Chinua Achebe (1965) thinks that African literature should include national literature and ethnic literature. The former refers to the writings in English, the colonial language, the latter, the writings in diverse native tongues. He highlights the importance of English language writings to the effect that though writing in one's native tongue is a complete gesture for decolonization, English language writing, due to the communicative power of English as an international language, might produce larger readership, hence greater influence (p.28). Similarly, for Carlos, or Bulosan, their writings in English, was an imitation of, even a compromise to the colonial language. But it was the colonial language that helped to spread their writings among all those that were trapped in similar conditions to their Filipino compatriots. More importantly, what they articulated in their writings was no longer what the American colonizers had articulated to them. It was an appropriating and rewriting. They appropriated the quintessence of America's exceptionalism, but since they had discovered its inherent contradiction, they rewrote it to an ideal of justice and equality for all people in the world, regardless of their nationality, skin color, religious belief and degree of civilization. Such an ideal was confirmed at the end of the novel:

I glanced out of the window again to look at the broad land I had dreamed so much about, only to discover with astonishment that the American earth was like a huge heart unfolding warmly to receive me. I felt it spreading through my being, warming me with its glowing reality. It came to me that no man—no one at all—could destroy my faith in America again (p.326).

The America that Carlos held firm faith in was more an ideal America in his heart as the title of the novel indicated than the America within its geographical boundary. The ideal, by ironically imitating America's exceptionalism, subverts the colonial discourse. That is how simulation serves as a strategy of mild rebellion for the colonized.

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Lexical Gaps in Translation of Qur'anic Allusions in Hafez's Poetry: Strategies and Difficulties

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Abstract—Translating culture-bound elements in literary translations seems to be one of the most challenging tasks to be performed by a translator. Taking this into account, this paper discusses the treatment of Qur'anic allusions in translation of Hafez's *Divan* from Persian into English. For this purpose a number of instances have been collected and the strategies applied by various translators have been identified. All these examples are highly-specific cultural references or words that are commonly known in Persian culture, but are generally unknown for the target culture reader. The examination of such items has been carried out through the English translations of Clark (2005) and Ordoubadian (2006) based on Venuti's overall strategies of domesticating and foreignizing. At the same time, the model of this research has been developed by using some of the translation strategies proposed by Leppihalme (1997). It was revealed that various strategies adopted by Ordoubadian (2006) are generally toward domesticating a term and by Clarke (2005) towards preserving its local color and cultural strangeness. Therefore, as demonstrated in this paper, the allusive language of the original poems and connotations conveyed by them were largely ignored by the translator.

Index Terms—culture-bound elements, allusion, literary translation, Hafez, strategies

I. INTRODUCTION

Translation has typically been used to transfer written or spoken source language (SL) texts to equivalent written or spoken target language (TL) texts (Darwish, 2010, p. 21; House, p. 31, 1997; Brislin, 1976, p. 1; Nida & Taber, 1974, p. 12).

In current studies, the purpose of translation goes beyond the mere transference of words and forms, and cultural aspects of this activity gain more importance. Literary translation, when expected to take place between cultures, encounters the most troublesome role. In other words, the most challenging aspect of translation sets in when it comes to the transference of cultural elements (Hassan, 2011, p. 2).

Snell-Hornby (1988, p. 42) states, "The translation problem doesn't depend on the source text itself, but on the significance of the translated text for its readers as members of a certain culture with their constellation of knowledge, judgment and perception they have developed from it".

Considering the constraints of translating cultural words and notions, fields abundant with such items tend to be the most difficult to deal with. One of those demanding fields with its highly culture-bound nature is poetry.

Translation of poetry has always been controversial in the field of translation studies. There have been always numerous ideas concerning the possibility of poetry translation. For Connolly (1998, p. 170) "The translation of poetry is generally held to be the most difficult, demanding and possibly rewarding form of translation. It has been the subject of great deal of discussion". According to Mohaghegh (2011, p. 76), "Translation of poetry as a yet unanalyzed 'black box' (Francis, 2006), has been a much debated issue since olden times, with many pros and cons and dichotomist reasoning as to its possibility or impossibility." It was Jakobson (2004, p. 143) who claimed, "Poetry by definition is untranslatable". Others, like Nabokov (2004, p. 127) would disagree: "I want translations with copious footnotes, footnotes reaching up to the top of this or that page so as to leave only the gleam of one textual line between commentary and eternity."

This is generally true for translation of all kinds of poetry, and the translation of Hafez (1324-1391) in particular. Fifty years of poetic writing by the fourteen-century Persian classical poet Hafez resulted in the complication of his *Divan*.

"Hafez is by universal consent the supreme master of the art of the Persian *ghazal*—a literary form generally equated with the lyric" (Arberry, 1974, p.1). As a student, Hafez evidently learned the Qur'an by heart (here his name is in Farsi, and here's how that ties out to his way of having learned the Qur'an), and his poetry proves that…" (Arberry, 1974, p. 3). Eslaminejad (1996, p. 5) is among those who acknowledge that Hafez is the one whose poetry is influenced by Qur'an. Consequently, many researchers have investigated this aspect of his poems that confirms the difficulty of their translation.

Arberry (1974, p. 19) asserts, "Hafez employed elegant artifices as *talmih* (allusion) in his poems." Following the same line, Ordoubadian (2006, p. 11) asserts, "Hafez's verse gives a panoramic insight into the culture of Persia. Hafez's verse is a multifaceted gem that reflected different shades of light according to reader's state of mind." One "cannot take a dictionary in one hand and the Divan in the other to match words in Persian with those in English" (p. 16).

Regarding difficulties in translating Hafez's poetry, many researchers declare that such cultural barriers result from the lack of understanding in English language communities of Islamic principles and concepts, the meanings and metaphors connoted by the poetry, and the multifaceted language of Hafez. The words of his poem surpass their textual denotations; they take new shades of meaning dictated by the poetic context. So the translator must understand not only the basic elements of a poem such as rhyme, meter, and figurative language, but also the allusions that bear connotations and are culture dependent.

Consequently, the difference between SL culture and TL culture makes the process of translating a challenge. According to Darwish (2010, p. 244), "A lexical gap in translation occurs when there are cultural gaps between languages."

The present study examines the treatment of those allusions which reveal highly-specific cultural references or words that are commonly known in Persian culture, but are generally unknown for the target culture reader, casting light on both the frequency of the occurrences of different strategies applied for their translation and on the effect of background knowledge on the translators' performance.

II. LITERATURE REVIEW

A. What Is Culture?

Culture is defined in the Oxford Advanced Learner's Dictionary (2004, p. 306) as "the customs and beliefs, art, way of life and social organization of a particular country or group." Oswalt (1970, p. 15) provides a similar definition stating that it is "the life way of a population."

In Taylor's famous definition, "culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Asad, 2009, p. 9).

In 1984, Larson defined culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (p. 431). He noted that the translator needs to understand beliefs, attitudes, values, and the rules of the SL audience in order to adequately understand the ST and adequately translate it for people who have a different set of beliefs, attitudes, values, and rules.

B. Culture-bound Elements

A translator using a cultural approach is simply recognizing that each language contains elements that are derived from its culture, that every text is anchored in a specific culture, and that conventions of text production and reception vary from culture to culture. Awareness of such issues can at times make it more appropriate to think of translation as a process which occurs between cultures rather than simply between languages. Most "cultural words", according to Newmark, are easy to detect since they are associated with a particular language and cannot be literally translated. However, many cultural customs are described in ordinary language, where literal translation would distort the meaning and thus the translation "may include an appropriate descriptive-functional equivalent" (Newmark, 1988, p. 95).

Some elements are difficult for the target text reader to understand. These elements are called "cultural words". According to Harvey (2003, p. 2) "culture-bound terms refer to concepts, institutions and personnel which are specific to the SL culture." Therefore, various strategies are used to reformulate them in other cultures.

According to Ordudari (2007, p. 1) "translating culture-bound elements in general and allusions in particular seem to be one of the most challenging tasks to be performed by a translator"; in other words, allusions are potential problems of the translation because of their connotations and implications in the source language (SL).

C. Allusion

According to Leppihalme (1997, p. 3), this is "the translation problem caused by small stretches of other texts embedded in the text at hand, which interact with and color it, but may be meaningless or puzzling in translation. Some such embedded texts or 'in-texts' (Nord, 1991, p. 102) are known as allusions."

Appearing abundantly in literary translations, allusions, as Albakry (2004, p. 3) pointed out, "are part of the prior cultural knowledge taken for granted by the author writing for a predominantly SL audience. To give the closest approximation of the source language, therefore, it was necessary to opt for glossing or using explanatory footnotes." However, elsewhere he claimed, "Footnotes ... can be rather intrusive, and therefore, their uses were minimized as much as possible" (p. 4).

According to Lass, "allusion is a figure of speech through which some counterparts are compared on the basis of their aspects to history, mythology, literature, religious books, etc." (as cited in Leppihalm, 1997, p. 57).

Naturally translating from one language into another is difficult, but when accompanied by some allusions, the translator faces an even more difficult task. He or she must deal with allusions and references which are intermingled with diverse Qur'anic, historical, and cultural concepts (Albakry, 2004, p. 4).

D. Why Allusions Are Used?

A whole range of factors, including social class, gender, education, personal reading history, situational and cultural context are no doubt involved in an individual sender's choosing to communicate via allusion. A sender must judge each communicative situation subjectively to decide whether an allusion is the optimal strategy for achieving the desired effect in that situation (Wilss, 1983, p. 58, as cited in Leppihalme, 1997, p. 31).

Allusion within a text is like puzzle and those who could solve it are going to feel affinity with the writer and feel the gap existed in the text (Leppihalme, 1997, p. 33).

As a result, "the main function of the allusion is to challenge the reader to solve the puzzle. More generally, allusions become puzzles when they cross a cultural divide." In general, "it may be said that allusions are used because of the extra effect or meaning they bring to the text by their associations or connotations" (Leppihalme, 1997, p. 34).

E. Lexical Gap

According to Darwish (2010, p. 244), a lexical gap occurs in translation

I. When the source language expresses a concept with a lexical unit where the target language expresses the same concept with a free combination of words, or with phrases.

II. The concept doesn't exist in the target language. (For example, "single parent".)

III. The source language denotation of the concept is different from the target language denotation of the same concept. (For example abstract concepts such as "democracy".)

IV. Where the source language and target language taxonomies are not congruent. For example, one language conflates and the other inflates by further dissection or slicing of the same concept into similar concepts that intersect. English has two separate yet intersecting concepts "engine" and "motor," while standard Arabic has only one concept "*muharrik:* محرک" that subsumes both of them.

V. Where there is a cultural gap.

According to Cvilikaite (2006, p. 127) "Lexical gaps are instances of lack of lexicalization detected in a language while comparing two languages or in a target language during translation."

F. Translation Procedures and Strategies

Jakobson (1959) argued that "different languages resort to different techniques and strategies to cover deficiencies in the target language" (as cited in Miremadi, 2005, pp. 125-6).

Lörscher (1991, p. 76) defined the notion of strategy as "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another."

Translation strategies are the means that the translator, within the confines of his or her existing knowledge, considers best in order to reach the goals set by the translation task (Jääskeläinen, 1999, p. 111, as cited in Leppihalme, 1997, p. 27).

G. Leppihalme's Strategies of Translation

A distinction has been made between proper-name (PN) allusions and key-phrase (KP) allusions by Leppihalme (1997, p. 78-89). So the strategies for these two groups are somewhat different.

The translation strategies for PNs are basically:

• To keep the name unaltered

• To change it

• To omit it

These strategies have the following variations:

A. Retention of name with three subcategories:

(1a) use the name as such;

(1b) use the name, adding some guidance;

(1c) use the name, adding a detailed explanation, for example a footnote.

B. Replacement of a name by another with two subcategories:

(2a) replace the name with another SL name;

(2b) replace the name with a TL name;

C. Omission of the name; with two subcategories:

(3a) omit the name but transfer the sense by other means, for example by a common noun;

(3b) omit the name and the allusion altogether.

But the list of strategies for translation of KP allusions cannot be identical with PN strategies, though the general approach is similar. A retentive strategy with regard to KPs can mean a standard translation or minimum change. (Leppihalme, 1997, pp. 83-4)

Therefore, the potential strategies for KP allusions are as follows:

A. Use of a standard translation;

B. Minimum change, that is, a literal translation;

C. Extra-allusive guidance added in the text;

D. The use of footnotes, endnotes, and explicit explanations not supplied in the text;

E. The addition of intra-allusive allusion-signaling features that depart from the style of the context, thus signaling the presence of borrowed words;

F. Replacement by a preformed TL item;

G. Reduction of the allusion to sense by rephrasal, in other words, making its meaning overt;

H. Recreation, using a fusion of techniques;

I. Omission of the allusion.

III. METHODOLOGY

The present study is of comparative-descriptive approaches, of a qualitative nature, and includes a survey. Its aim is to analyze particular strategies applied to cope with allusions (Qur'anic ones) and to find which strategies are more frequent. Such allusions in Hafez's Divan and their equivalents in English translations by Clarke (2005) and Ordoubadian (2006) are identified.

After categorizing allusions, we can see the extent to which they had been correctly translated into the target language. The focus of this paper is to explore the notion of domestic and foreign strategies of translators to examine the translation practice in the case of Hafez's poetry, and then to explore whether or not the translators tend to retain culture-specific items in their translations. Indeed, the researcher has attempted to find a convincing answer to the following question: What are the most frequently used translation strategies in dealing with culture-specific items in the process of translating Qur'anic allusions in Hafez's *ghazals*? Moreover, what is the influence of the translator's background knowledge?

IV. ANALYSIS

Here we will provide a small number of examples, taken from Hafez's Divan to illustrate the translation of culture-specific items within the descriptive framework of the study more operationally. The following examples will be discussed, mainly on the basis of Leppihalme's categories.

یوسف گمگشته باز آید به کنعان غم مخور

کلبه ی احزان شود روزی گلستان غم مخور

English translation:

1. Back to Kinan, lost Yusuf cometh: suffer not grief:

One day, the sorrowful cell becometh the rose-garden: suffer not grief (Clarke, 2005, p. 260).

2. Do not grieve: Joseph, lost, he returns to Canaan;

the hut of sorrow turns to a rose garden, do not grieve (Ordoubadian, 2006).

Hafez alluded to Yusuf and his well-known story in this couplet. The story of Joseph is almost known for everyone, as a result of this, in the first translation the translator retained the allusion based on Leppihalme's strategies, but here some lexical and orthographical changes are needed, as Yusuf should be changed to Joseph to remove obscurity. So the strategy applied here was retention without any guidance, and as a whole the translator was retaining something of the foreignness of the original. Besides them, two other terms, 'kinan' and 'the sorrowful cell', are also related to this story, 'Kinan' refers to the city where his father and family were living and 'the sorrowful cell' refers to a shack where Ya'qub spent hours crying and mourning at his lost son (Khorramshahi, 2001, p. 828). These are left in obscurity for the reader and need extra explanation and notes.

In the second translation, the translator replaced them by TL equivalents as 'Joseph' and 'Canaan'. Furthermore, the translator described through a footnote that here "the referent is to Jacob, the father of Joseph, whose name has been used by Hafez in a number of his *ghazals*. Of course through the *ghazal* he alludes to the separation of the father from his son for many decades and the hardships of Joseph in Egypt. This story in the Qur'an is much more elaborated than in the Old Testament and the sentiment of separation is more profoundly felt."

آسمان بار امانت نتواذست کشید

قرعه ی کار به نام من دیوانه زدند

English translation:

The load of deposit (of love and of divine knowledge), the (lofty) sky could not endure:

In the name of helpless me, the dice of the work, they cast (Clarke, 2005, p. 189).

This couplet refers to the story of human creation, where Allah offers the load of deposit of love and obedience and worship to the Heavens and the Earth, but they refused except man, because of his foolishness (Khorramshahi, 2001, p. 678).

This couplet implicitly alluded to verse 72 of the Ahzâb chapter which says, "We do indeed offer the trust to the Heavens and the Earth and the Mountains, but they refuse to undertake it, being afraid thereof: But man undertook it; he was indeed unjust and foolish" (p. 679).

A Persian reader, given background knowledge as well as his/her religious beliefs, instantly realizes that the expression 'بار امانت' refers to Qur'anic verses that are culture-bound The verses may cause some special cognitive effect due to the mood of the reader, and may be strange or unfamiliar to an English reader. In other words, the translated expression 'load of deposit' will not have the same effect on the TL reader as it as on the SL reader. However, Clarke,

by rendering word for word, did not convey the connotations as well as the alluding part. He just had made minimal changes through the translation. Keep this verse in obscurity and it would not convey such layers of meaning in the target language and likely would remain nonsense or unfamiliar for target text readers. Hence, the translator used the literal translation for the translation of this allusion.

یا رب این آتش که در جان من است

سرد کن ز انسان که کردی بر خلیل

English translation:

O Lord! This fire (of separation) that within my soul is, make cool (to give me escape from separation; and to cause to attain union with Thee) in that way that to Khalil Thou didst (Clarke, 2005, p. 313).

This couplet alludes to the verses 68 and 69 of surah Anbiyâ Abraham (ابراهیم) is recognized in Islam as a prophet of God. In Muslim belief, Abraham fulfilled all the commandments and trials with which God tried him over his lifetime. As a result of his unwavering faith in God, Abraham was promised by God to be a leader to all the nations of the world. But Abraham's people ignored Abraham's warning and retaliated by throwing him into a fire and exclaiming "protect your gods". Although the natural nature of fire is one of intense heat, God commanded the flame to be cool and peaceful for Abraham. He, as a result, remained unhurt both physically and spiritually, having survived the fire of persecution (Estelami, 2009, p. 795-6).

According to the above, in the case of the prophet's name, the translator had merely retained the name without any guidance and kept it completely obscure for the target text reader. But some lexical and orthographical changes are really needed to reduce this obscurity by changing 'Khalil' into 'Abraham' to make it familiar for the target text readers. In the case of the whole couplet and the allusion within it, the translator used the literal translation with adding some minimum changes and unnecessary explanations.

V. RESULTS

To make a summary of the results, there were altogether 50 Couplet identified in Hafez's *Divan* that the researcher tried to analyze the Qur'anic allusions within them based on Leppihalme's strategies respectively. The most common strategies used by the translators for the translation of these allusions are shown by the following figures.
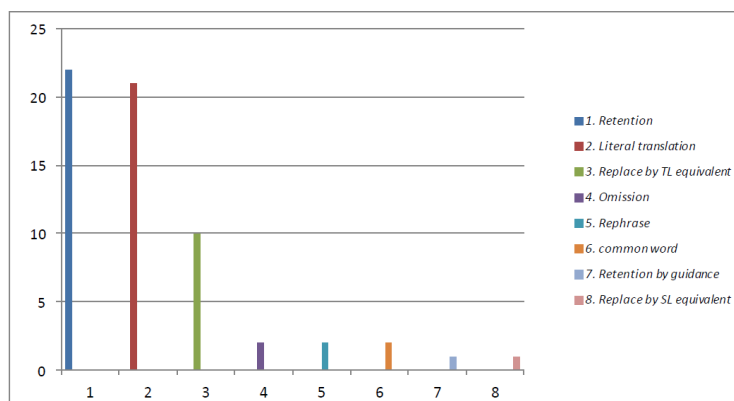

Figure 1: The frequency of strategies used by Clarke for rendering Qur'anic allusions in Hafez's poetry
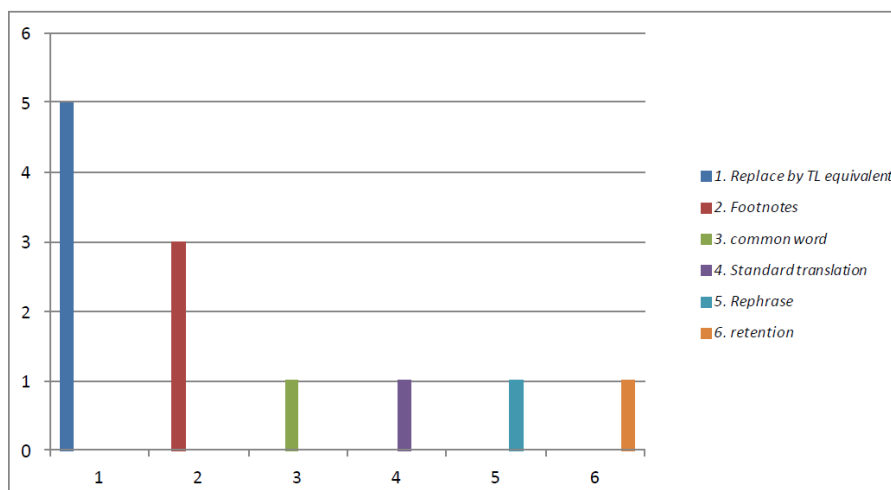

Figure 2: The frequecy of strategies used by Ordoubadian in translating Qur'anic allusions in Hafez's poetry
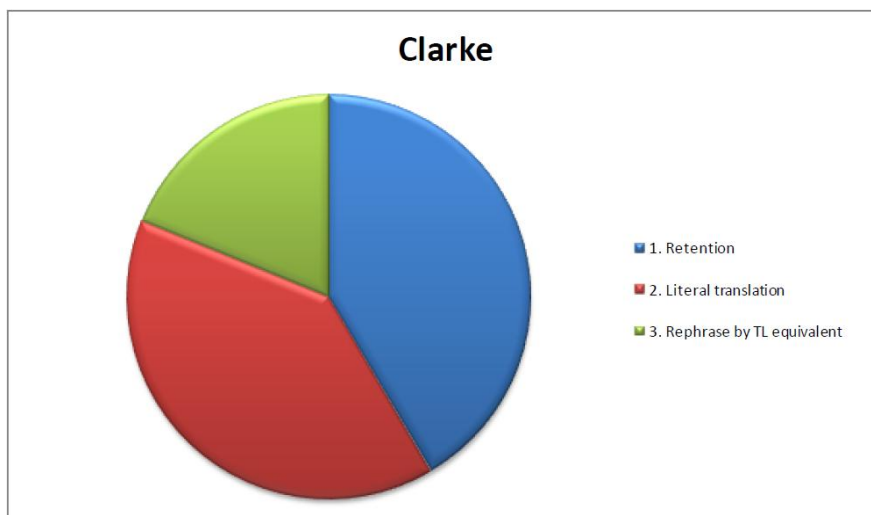
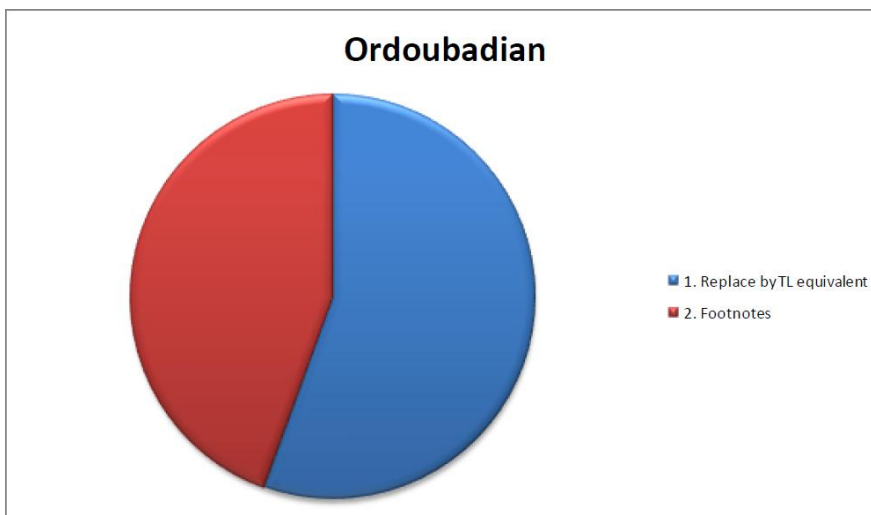Figure 3: The percentage of three main strategies for translating Qur'anic allusions in Hafez's poetry

Figure 4: The percentage of two main strategies for translating Qur'anic allusions in Hafez's poetry
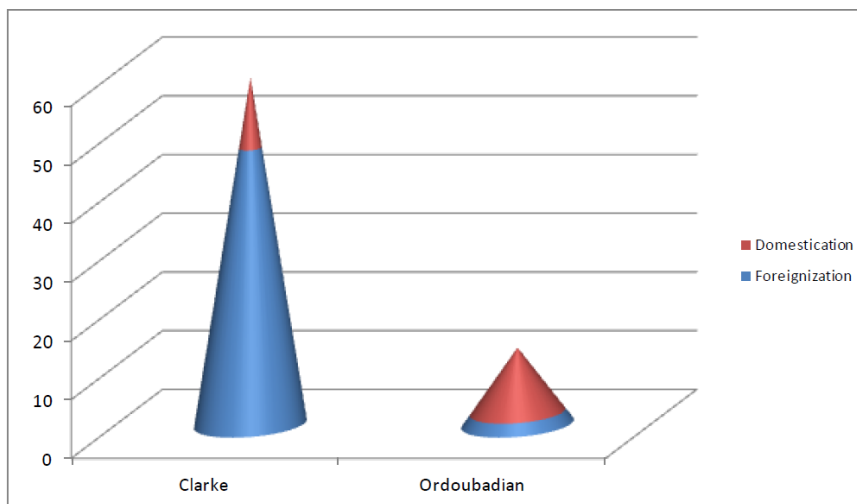
Figure 5: The ratio of domesticating and foreignizing strategies in both translations

Results of the Survey:

Following the overall purpose of the study in this thesis, this survey has been conducted using an online questionnaire administered to a group of native speakers of English. They were asked to read the intended *ghazal* of Hafez on their own pace and to underline any words they were not completely familiar with and make suggestions about its translation.

The survey results presented in this thesis are shown in the following figure.

Figure 6: The ratio of answers consisted of underlying words to those without underlying words

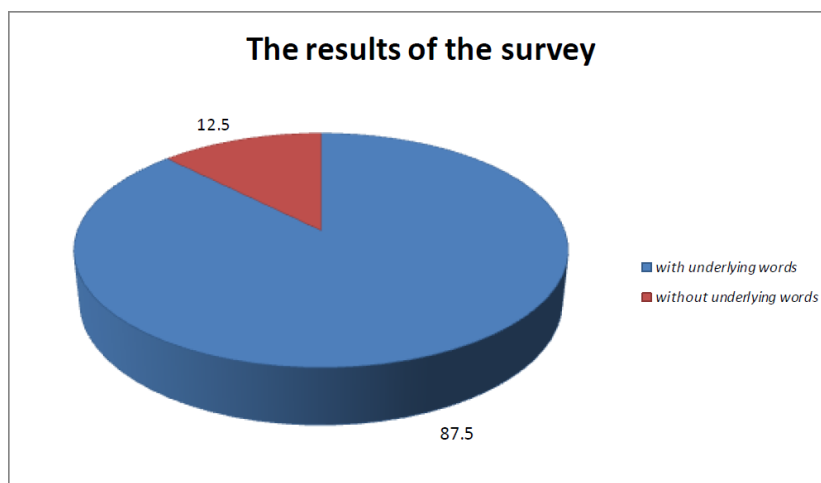The results approximately show that 87.5 % of answers consisted of underlying words; showing that the allusion has been spotted but that its source was unknown. And full identification was given only in 12.5% of the answer.

VI. CONCLUSION

The present study attempted to detect the treatment of culture-specific items and the strategies applied for their rendering through translation within a descriptive framework. In the beginning we embarked on an analysis of translation of Qur'anic allusions in Hafez's poems from Persian into English. For this purpose we presented each couplet with its English translation in front of it and then compared them at both textual and cultural level with their English translations. Although this paper cannot be considered as highly comprehensive, attempts were made to provide as many examples as possible.

It is obvious that most of the proper nouns and phrases have allusions which refer to other texts. It seems necessary for an acceptable translation to produce the same or at least similar effects on the TT readers as those created by the original work on its readers. But most translators do not appear to be successful in their challenging tasks of efficiently rendering the allusions when they sacrifice, or at least minimize, the effect of allusions in favour of preserving graphical or lexical forms of source language allusions. In other words, a competent translator is well-advised not to deprive the TL reader of enjoying, or even recognizing, the allusions either in the name of fidelity or brevity. Hence, the translator carefully searches for strategies to cope with these problems. Consequently, the translator's choice of strategy for the translation of allusive elements may subtly result in preventing the TT readers from spotting and enjoying allusions and in failure to transfer the connotation the original author intended to evoke in his/her readers. Beyond a shadow of doubt, the choice of strategy is related to the translator's fidelity or lack of fidelity to the ST author. The findings of this study suggested that Clark's translations can be more faithful to the ST author when he uses "retention" and "literal translation" as the most frequent strategies for rendering Qur'anic allusions. Consequently studying the small portion of Ordoubadian's translations showed that the most frequent strategies used by him in rendering such Qur'anic concepts were "replacement by a target language equivalent" and "use of footnotes and endnotes".

However, the researcher of the present study is of the opinion that Clarke failed to elaborate at length upon the allusions as well as the stories behind references. In other words, he could employ more extensive translation strategies so that the target text readers might understand the implied references. One must mention that native speakers and readers who live in the author's linguistic and cultural community may fail to recognize the allusive nature of an element in a text. This difficulty is intensified when the receptor is not the native speaker of the source language and is from a culture different from that of the source one and; consequently, has more limitations in accessing the source of allusions.

However, it is necessary not only for competent readers (poets, authors) in SL but also for translators to grasp these allusions so that they can convey the connotations to competent TL readers.

Since culture-bound elements as their name infers are limited to the culture in which they occur, at the first phase it might be difficult for readers outside that culture to grasp and understand cultural elements easily. Following the same line, background knowledge of the reader plays a major role in perceiving a text properly, for examples in our discussed poems; allusions such as "Yusuf, Khalil, Masiha, Ka'ba, and Qarun" are familiar for SL readers who have some knowledge or information about them. Perhaps they have heard or experienced them in their own culture. Hence they could easily digest and accept those concepts in their own culture without any negative mental struggle and the concepts will have their special effects on the SL readers. Thus the readers or translators use their background knowledge or information to interpret different texts and recreate writer's meaning. The fact is that inferring the writers' purpose, intended meaning to more extent will depend on the readers' or target text translators' background knowledge.

Consequently, many interpretations will exist for just one discourse, especially for literary texts. Since this background knowledge is not shared by the TL readers reading the same poem, the translator does not care about establishing proper TL equivalents. As a result, target text readers fail to understand or infer the implied meaning of cultural elements, and the same effect on the SL would be diminished in the target language and culture. Therefore, in the case of highly culture-bound elements that are liable to different interpretations, the TL readers' background knowledge or information makes the process of understanding and inferring quite difficult and different for them in comparison to those who are lacking because they belong to a different culture and society.

First, it was revealed that strategies adopted by various translators are generally focused on domesticating a term or preserving its local color and cultural strangeness. Consequently, any strategy adopted by the translator is to pursue one of these two points, which vary among translators. Thus, in either case, the loss of some part of the meaning or its effect, in terms of the source culture or target culture may occur. Second, it was discovered that not only are translation strategies different among various translators, but also every translator applies a range of them through his/her work. It is not just a matter of taste or style, but also a matter of context, that shapes the very decision making process of the translator, when he/she deals with cultural elements. Therefore, we could decide that no cultural element can be studied irrespective of its context. Following the discussions, it was revealed that the overall strategy used by Clarke was a foreignization strategy, driven by trying to retain something of the foreignness of the original. However, in the case of Ordoubadian, there was an attempt to choose a translation strategy in which the transparent and fluent style was adopted in order to minimize the strangeness of the foreign text for the target language readers. It tried to act as a domesticated translation.

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An Exploration of "Anger" Metaphor Translations Based on Cognitive Equivalence Hypothesis (CEH)

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Abstract—**Metaphor mapping is mainly embodied by the mapping of vehicles. Three cognitive relations exist in vehicles of metaphors in two different cultures: identical, similar and absent. Based on Nida's functional equivalence theory of translation, the paper tentatively proposes the cognitive equivalence hypothesis (CEH) as the criterion of metaphor translation. It means that a translator should, to the fullest extent, realize the cognitive equivalence of vehicles between readers of the original text and readers of the translated text. In this paper, the cognitive comparison of "anger" metaphors in English and Chinese and their translation strategies will serve as testifying the feasibility of CEH as the criterion of metaphor translation. The thesis has some values: it promotes the cultural exchange; it fills the gap in "anger" metaphor translations; it enriches the study of metaphor translation.**

Index Terms—**"anger" metaphors, cognitive comparison, translation strategies, cognitive equivalence hypothesis**

I. COGNITIVE EQUIVALENT HYPOTHESIS (CEH)

A. A Simple Appraisal of Previous Translation Theory of Metaphor

Metaphor has been traditionally categorized as a special form of rhetoric. Metaphor translation theory has been for a long time considered as an issue of inter-lingual transition on the rhetorical level.

The essence of metaphor is to experience one thing through another. Therefore, metaphor is also semantic interaction of two cognitive domains from the view of modern cognitive linguistics. The traditional translation theory on metaphor has obvious disadvantages: it neglects the essence of metaphor, i.e. semantic interaction of two cognition fields; it lacks the proper comprehension of translation. Language comes from people's organizing the experiences of the objective world. Linguistic symbols are not directly equivalent to the outside world; language is consistent with the interaction between human cognition and concrete reality. Traditional metaphor translation is restricted by aesthetic methodology and emphasizes the transfer of the macro-part, but it lacks scientific and systematic demonstration in the micro-level.

In recent years, some papers have delved into the essence of metaphor to present the techniques, strategies and cognitive process of metaphor translation in the cognitive linguistic framework. It is a great progress that researchers have made in metaphor translation, but no one has proposed a clear and effective criterion for metaphor translation from the cognitive approach. The paper will be a touchstone in this field.

B. CEH for Metaphor Translation

1) Functional Equivalence Theory (FET)

Nida (1964) put forward the concept of "dynamic equivalence" which focuses on the equivalence of the effect that source and target texts have on source and target receivers. At the end of the 1980s, Nida changed his "dynamic equivalence" into "functional equivalence", but he explained that the meaning of functional equivalence is the same as that of dynamic equivalence. As to the nature of functional equivalence, Nida proposed that the translation process has been defined on the ground that the receptors of a translation should comprehend the translated text to such an extent that they can understand how the original receptor must have in understanding the original text. It can be seen that Nida shifted his attention to the response of the receptor and to the comparison between the receptors of the source language and those of the target language.

As Nida (1993, p. 118) viewed: "No translation is completely equivalent. A number of different translations can in fact represent varying degrees of equivalence." This means that "equivalence" cannot be understood in its mathematical meaning of identity, but only in terms of proximity, i.e. on the basis of degrees of closeness to functional identity. So, in order to emphasize the flexibility of equivalence, Nida divided equivalence into two levels: the maximum equivalence and the minimum equivalence. In terms of "the maximum equivalence", the readers of the translated text should understand and appreciate the translated text in the same way as the readers of the original text. This is what a translator seeks. As the term "the minimum equivalence" suggests, the readers of the translated text should imagine how the readers of the original text understand and appreciate the original text by their understanding of the translated text. This

is what a translator must finish in a translation. It is of great practical significance to point out the degrees of equivalence.

With the rapid development of translation studies, multi-perspectives to translation are inevitable. Nida's theory has attracted and will continue to attract attention with its great theoretical and practical values. On the premise of admitting Nida's FET, however, we must admit it is not perfect. When borrowing reasonable ideas from Nida's equivalence theory, we should pay attention to the study of different discourses. FET may have disadvantages when it is used to analyze some discourses; at least it may not be targeted. As for the discourse of metaphor, based on Nida's theory, the paper suggests CEH, which can reflect the essence of metaphor in the author's opinion.

2) The Formulation of CEH
a) The Description of CEH

Metaphor is a cognitive activity which explains or understands the experience in domain A using the experience in domain B (Shu Dingfang, 2000, pp. 28). Metaphors in English and Chinese have some differences in human cognition. So, while translating metaphors, the translator must consider different cognition in different cultures and translate metaphors in the original text into some cognitive contents that can be accepted by the readers of the target text. That is to say, the translator should take the receptors of the target text as orientation. Given the receptors' cognition about the world, the translator should translate cognitive contents of the original text so that the translator can, to the fullest extent, realize the cognitive equivalence of vehicles between readers of the original text and readers of the translated text. This is called "CEH".

b) Degree of CEH

Because of the different human cognition in different cultures, it is impossible for the translators to realize the absolute cognitive equivalence between the readers of the target language and the readers of the original language. So it is necessary to consider the "degree" of cognitive equivalence. Similar to the functional equivalence theory, CEH includes the maximal and minimum cognitive equivalence.

The former suggests readers of the target text can share the identical cognitive effects with readers of the original text. For example, "go to our separate ways" in the English sentence "We may have to *go to our separate ways*" can be translated into Chinese "分道扬镳". We can see that the metaphorical expressions in English and Chinese are equivalent. The two languages both use some words related with journey to describe love. There are a series of relations between the target domain LOVE and the source domain JOURNEY: lovers are regarded as partners traveling together; their shared aim in life is the final destination of their travel. The two languages share the same source domain, mapping and reasoning. This is an ideal state all translators should pursue but in most cases it doesn't exist.

The latter means readers of the target text can just share the similar cognitive effects with readers of the original text. For instance, "the apple of one's eyes" can be translated into "掌上明珠". They don't have the same source domain, but they share the same target domain: A PERSON (ESPECIALLY A DAUGHTER) LOVED BY THE PARENTS VERY MUCH. The receivers of TL don't misunderstand TL after the change from the source domain (or vehicle) of SL to the source domain (or vehicle) of TL. This is the task translators have to accomplish in the translation of metaphors.

According to CEH, the aim of metaphor translation is achieving the maximum cognitive equivalence. So when a translator deals with metaphor translation, he/she should consider the maximum cognitive equivalence in the first place. If it can't be found, then he/she can translate metaphors to match the lowest standard of metaphor translation, i.e. the minimum cognitive equivalence.

II. An Exploration of "Anger" Metaphor Translations to Testify CEH

Different translators can provide different translation versions for a source text, and even the same translator can render several versions. How do we judge their translations? The author thinks that different discourses should have their own criterion. This thesis will mainly explore a criterion of metaphor translation by discussing the translation strategies of "anger" metaphors under the three conditions — identical mapping conditions in vehicle cognition; similar mapping conditions in vehicle cognition and absent mapping conditions in vehicle cognition.

A. Identical Mapping Conditions in Vehicle Cognition

People of different cultures have some identical bodily experience, so there are the same conceptual metaphors existing in English and Chinese. In this situation, the mapping conditions in vehicle cognition are identical. So it is very convenient for the translator to make a recurrence of vehicle cognition from SL to TL through the literal translation of vehicle from SL to TL.

By this method, the translator translates the source text to metaphorical expressions projected by the conceptual metaphors identical with those of the original text. The main reason is that when there are the same source domains between two languages for the given target domain, the mapping structure may be the same. This same mapping structure enables target receptors to understand the cognition of the expressions of the same conceptual metaphors.

By using this translation method, the translated text keeps the basic structure of the original language, which can show both the source and target language's vehicle cognition. This kind of version does not have the culture barriers for communication. In addition, it can convey the source text's cognitive information of vehicles.

We may find that many expressions of "anger" metaphors which derive from a conceptual metaphor in the source language can be translated by equivalent metaphorical expressions in vehicle cognition which derive from the same conceptual metaphor in the target language. We know that both English and Chinese have the conceptual metaphor ANGER IS FIRE. The vehicle of this kind of metaphor both in English and Chinese is something like a "fire". That is to say, the English and Chinese people have the same cognition of vehicle for this kind of metaphor. So the "anger" metaphors in English can be translated into the same "anger" metaphors in Chinese as follows:

ANGER IS FIRE

(1) Heathcliff's black eyes *flashed*. / 赫斯克利弗的黑眼睛 *冒着怒火*。(Bronte, 2005, pp. 211-212)

(2) They were consumed in the *flames* of thy wrath. / 被愤怒的 *火焰* 吞噬。(Goethe, 2005, pp. 201-202)

In the above translations, "anger" is conceived as an object that is like a "fire" or an action that appears when there is a "fire". The words "冒着怒火",and "火焰" are just the metaphorical expressions equivalent to "flash" and "flame". They all derive from the same conceptual metaphor ANGER IS FIRE. The following are more examples:

ANGER IS COLOR

(3) Boxtel's face was *red* with anger. / 波泰尔顿时气得 *脸色通红*。(Dumas, 2005, pp. 109-110)

(4) 老通宝气得 *脸都紫了*。/ The old man's face turned *purple* with rage. (Mao Dun, 2001, pp. 171-172)

These expressions are all derived from the conceptual metaphor ANGER IS COLOR. In these translations, "anger" is understood in terms of "color". The appearance of "color" in someone's face is the appearance of "anger". In the two examples, "脸色通红" and "脸都紫了" are a small hint of anger. They correspond to their English equivalents "face was red" and "face turned purple".

ANGER IS KEEPING (FAILING TO KEEP) THE PRESSURE BACK

(5) Her temper was getting *beyond her control*. / 已经 *难以控制* 自己的脾气。(Bronte, 2005, pp. 73-74)

(6) 麻威把一肚子气用力 *压制* 着。/ Ma Wei *held* in his anger. (Lao She, 2001, pp. 84-85)

In example (5), "beyond her control" is used to refer to a person's pressure. However, in the original sentence, it is used in metaphorizing "anger". The concept of pressure is used to describe what we will be like when we are angry. We can actually control or lose control of our anger. So the translator can easily find its equivalent vehicle in Chinese word "难以控制". In example (6), "held" is also the vehicle expression equivalent to the Chinese words "压制" respectively.

ANGER IS A NATURAL PHENOMENON

(7) Hareton grew black *as a thunder-cloud*. / 脸阴沉得 *像暴雨之前的阴云* 一样。(Bronte, 2005, pp. 121-122)

(8) The wrath was *as the storm*. / 你的愤怒 *像呼号的狂风*。(Goethe, 2005, pp. 201-202)

Obviously, both the original sentences and the translated sentences involve the metaphor ANGER IS A NATURAL PHENOMENON. In the translation, the expressions "像暴雨之前的阴云" and "像呼号的狂风" used in the domain of natural phenomena are used here to collocate with "as a thunder-cloud" and "as the storm". We can see from the examples people like to conceive of a natural phenomenon as the state when a person is angry. Thus it gives rise to the conceptual metaphor ANGER IS A NATURAL PHENOMENON. As this metaphor is also common in Chinese, the translator just employs the equivalent vehicle expressions "像暴雨之前的阴云" and "像呼号的狂风".

The method of "literal translation of vehicle from SL to TL" has the highest degree of cognitive equivalence. The translated text keeps the basic structure of the original language. The same cognitive mechanism and experience enables the receivers of SL and TL to have the same vehicle cognition. The target language receivers not only understand the content as clearly as the source language receivers do, but also produce a cognition response very close to that of the original receivers. That is to say, the target language receivers are able to understand and appreciate the translated text in the same cognitive manner as the original receivers do.

The same conceptual metaphors or the identical mapping conditions in vehicle cognitions provide great convenience for metaphor translation. The translator should try his best to keep the cognition of SL. Thus the translated text can be loyal to the source language in meaning and trigger off the readers' imagination, and at the same time, keep the cultural character of SL.

B. Similar Mapping Conditions in Vehicle Cognition

Since metaphors of similar mapping conditions refer to those which exist in both SL and TL but have different degrees of typicality, the translations of this kind of metaphors may contain three situations: (i) some metaphorical expressions projected by a conceptual metaphor exist in both languages; (ii) some metaphorical expressions projected by a conceptual metaphor only exist in one language; (iii) there is the same source domain in the TL as the one in SL, but it cannot express the target domain "anger" as the source domain does in SL.

Let's talk about situation (i). Because there are conceptual metaphors in TL identical to the conceptual metaphors in SL, "the literal translation of vehicle from SL to TL" can be used so that the translators can realize an absolute recurrence of vehicle cognition from SL to TL. Then we come to situation (ii). Since we fail to find their equivalent expressions in the other language and "the literal translation of vehicle from SL to TL" will not follow the cognitive habits of the receptors of TL, the translators can transfer the vehicle expression of SL with the one in TL under the same conceptual metaphor. This method will produce a vehicle cognition being consistent with the habits of target language and the receptors of TL will get a feeling of vehicle cognition similar to what the readers of SL have. The reason is that

although the concrete expressions are different, they all belong to the same source domain used to express the target domain ANGER. Now, let's discuss situation (iii). Because the source domain cannot express the target domain "anger", we will find another source domain to indicate the target domain "anger" in TL. By this method, we will substitute a different conceptual metaphor in TL for the vehicle cognition of SL. This method will also produce a vehicle cognition coinciding with the target language's habits and the receptors of TL will also get a feeling of vehicle cognition similar to what the readers have in SL. The reason is that although the two conceptual metaphors involved in the source language and the target language differ in their source domains, they share the same target domain ANGER.

The metaphorical expressions with similar mapping conditions in vehicle cognition are frequently observed in reality. Look at the following examples:

ANGER IS A DANGEROUS ANIMAL

(9) *Roared* Silver. / 薛佛*吼*了起来。(Steven, 2005, pp. 237-238)

(10) She shook Amy *fiercely*, crying in sorrow and anger. / 她*凶猛地*摇晃艾美，伤心而生气地喊道。(Alcott, 2005, pp. 71-72)

(11) … increased the force of my *wild* rage and humiliation. / 更增加了我的*愤怒*和屈辱。(Bronte, 2005, pp.13-14)

(12) … and generally avoided awakening her *fierce* temper. / 平常也避免激起她的*怒气*。(ibid, pp. 57-58)

In (9) and (10), we can find the equivalents of English in Chinese. It belongs to **situation (i)**. The vehicle expressions "roar" and "fiercely" in English have their equivalents "吼" and "凶猛地" in Chinese and all these expressions can be used to express the target domain "anger". So here the translators employ "a literal translation of vehicle from SL to TL". As mentioned above, metaphorical expressions projected by the same conceptual metaphors keep the original cognition of the source language, so the target receptors can understand and respond to the target language as those of SL. The translations in (9) and (10) achieve the maximum cognitive equivalence.

However, examples (11) and (12) have something different. They can be put under the **situation (iii)** we talked about above. When we want to express someone is very angry in English, we may say "wild rage" and "fierce temper". But when we translate them into Chinese, we would write them as "野蛮的愤怒" and "凶猛的脾气". Obviously, the difference is from their different conceptual metaphors in different cultures. Here, English sentences conform to the conceptual metaphor ANGER IS A DANGEROUS ANIMAL, but if we translate the sentences by the same conceptual metaphor "更增加了我野蛮的愤怒和屈辱" and "平常也避免激起她的凶猛的脾气", it will sound very strange in Chinese. That is to say, the source domain "A DANGEROUS ANIMAL" can't always be used to express the target domain "anger". For the two English sentences, we will fail to find their equivalents in Chinese. In order to make sense, the Chinese versions provided in examples (11) and (12) leave out the expressions "野蛮的" and "凶猛的". Of course, it is a better way than using the same source domain in Chinese to translate the English sentences, because at least meanings of the sentences can be easily understood by Chinese readers. But we have to admit that the receptors of TL will lose the cognition of the degree of anger. Here the author suggests employing a different conceptual metaphor "ANGER IS AT ITS MAXIMUM (愤怒是极点)". So the two English sentences will be translated into the following ones:

更增加了我极大的愤怒和屈辱。

平常也避免激起她极大的怒气。

In fact, this method transfers or substitutes the vehicle of SL with the one in TL and will produce a vehicle cognition being consistent with the target language's habits and the receptors of TL will get a similar vehicle cognition to what the readers have in SL. Although the two conceptual metaphors involved in SL and TL differ in their source domains (one being A DANGEROUS ANIMAL, and the other being AT ITS MAXIMUM), their target domains (both being ANGER) are identical or similar. By the way, there is another reason for the receptors of TL to get the similar vehicle cognition to what the readers have in SL. In English, there is also the conceptual metaphor "ANGER IS AT ITS MAXIMUM", for example, "He was crying with *sheer* (全然的/绝对的/彻底的) rage". The author of this thesis thinks that this will be helpful to activate the same or similar vehicle cognition between the readers of SL and the readers of TL.

ANGER IS BURDEN

(13) *Wash away* your anger. / *冲掉*你的怒气吧。(Bronte, 2005, pp. 173-174)

The translator in example (13) also employs "a literal translation of vehicle from SL to TL". But the author thinks that it is not a good way to translate the English sentence. Although there is the equivalent expression "冲掉/洗掉" in Chinese and the sentence "冲掉你的怒气吧" can be understood by the Chinese people, it does not follow the Chinese people's cognitive habits. The author of this thesis likes to translate it into: "*消消气吧*". The English expression "wash away" and the Chinese expression "消" belongs to the same source domain "BURDEN". Their difference only lies in the lexical expression. So this will come to **situation (ii)** above. Because the English and Chinese versions share the same source domain with different lexicons and the same target domain, the receptors of TL will get the vehicle cognition similar to what the readers have in SL.

C. Absent Mapping Conditions in Vehicle Cognition

The metaphorical mappings in SL do not exist in TL, so sometimes the literal translation of SL will not trigger off the readers' cognition. So the translator will translate the metaphorical expressions of SL into non-metaphorical expressions or find out another conceptual metaphor that corresponds to the TL readers' cognition. Of course, sometimes the literal translation of conceptual metaphors in SL can also trigger off the TL readers' cognition.

When a metaphor in English is translated into Chinese, the translator often takes the strategy to maintain the cognition of SL. If a metaphor in Chinese is translated into English, the translator is more inclined to substitute the cognition of SL. One of the reasons is that the Chinese people are more familiar with western culture and sometimes have to accept it in the case that Chinese culture is at a disadvantage at present time. So sometimes we hope the translation will be to the westerners' taste while the western people will not do as we do.

In a word, the translator will adopt different translation strategies according to different cases so that the target receptors can receive the same or similar cognition of TL in an appropriate way as the source language readers do in SL.

ANGER IS INSANITY

(14) …became almost *frantic* when he heard that he might be called to testify against the man. / 特别是当他听说那个青年如今矢口否认一切，法庭可能叫他去作证时他几乎*气疯了*。(Goethe, 2005, pp. 169-170)

The English versions derive from the conceptual metaphor ANGER IS INSANITY. This conceptual metaphor is absent in Chinese. If the translator translates "frantic" to "疯狂的", the cognition of "anger" will not be expressed. Here the translator translates the English sentence by putting the words "气" and "疯" together. In Chinese, the word "疯" itself can't express persons' cognition of "anger", but "气疯" will make sense. Obviously, the conceptual metaphor ANGER IS INSANITY in English will be changed into ANGER IS GAS in Chinese. By means of using the target domain "气" which corresponds to the Chinese people's cognition and maintaining the word "疯" under the source domain "insanity" of SL, the receptors can get a similar cognitive feeling to what the readers do in SL.

ANGER IS ANOPPONE (IN A STRUGGLE)

(15) Then followed a *battle* of looks between them. / 接着两个人彼此*怒目相视*。(Steven, 2005, pp. 5-6)

(16) Said Jo, rather *offended*. / 乔有点*生气*地说。(Alcott, 2005, pp. 91-92)

In example (15), the literal translation of "a battle of looks" into "战斗的目光" is not in accord with the Chinese people's cognition. So the translator gives up the metaphorical expressions of SL and uses another conceptual metaphor "ANGER IS A CHANGE IN FACIAL EXPRESSION" to express "anger" metaphor in TL. On one hand, readers understand the cognition of TL with the help of the tenor "愤怒" which is seen by the word "怒". On the other hand, the word "look" in the vehicle of SL has something in common with the word "相视" in the vehicle of TL. All this helps readers to understand the cognition of TL and SL. But we can only say readers of TL receive the minimum cognitive equivalence.

In example (16), the translator employs the unique conceptual metaphor "ANGER IS GAS" in Chinese to substitute the conceptual metaphor "ANGER IS ANOPPONE (IN A STRUGGLE)" in English. Of course, this kind of metaphor agrees with the Chinese people's cognition because most metaphorical expressions concerning with "anger" in Chinese are expressed by "ANGER IS GAS". But the author of this thesis thinks it is not the best translation. Here the author holds that the literal translation of "offended" into "*被冒犯了*" is better than "生气". The reason is that "被冒犯了" not only can trigger the Chinese people's cognition but also can agree with the cognition habit of SL. Besides this, this kind of translation method can promote the cultural exchange between the two different languages.

ANGER IS BOUNDED SPACES

(17) It seems as if I could do anything when I'm *in* a temper. / 好像我*在暴怒中*任何事都能做得出来。(ibid, pp. 79-80)

(18) Hindley's expressions of scorn roused his father *to* fury. / 辛德利一旦表现出对赫斯克利弗的轻蔑，他的父亲就极为*愤怒*。(Bronte, 2005, pp. 29-30)

Although preposition is not flexible to metaphorize other domains in Chinese, the translator in example (17) uses "a literal translation of the conceptual metaphor in SL", which can be seen by the recurrence of vehicle from "in" to "在……之中". That is to say, the conceptual metaphor in TL is also formed by ANGER IS BOUNDED SPACES. Three reasons why the translator adopts this method can be suggested: the cultural gap among persons of different cultures is closing up; Chinese culture is open to foreign culture; the translator wants to promote the cultural exchange. This translation method achieves the maximum cognitive equivalence.

The translator in example (18) gives up the conceptual metaphor ANGER IS BOUNDED SPACES and translates it into a non-metaphorical expression "愤怒" by omitting the vehicle "to". There is no doubt that this method causes some loss of vehicle cognition in SL. But we know that the emotion of "anger" can be expressed non-metaphorically both in English and Chinese. In the corpus of this thesis, the proportion of non-metaphorical "anger" expressions in English and in Chinese is about 15 percent and 13 percent respectively. This similarity helps the receptors of TL receive the similar cognitive feelings to what the readers have in SL.

ANGER IS THE HEAT OF A FLUID IN A CONTAINER

(19) Injustice makes my blood *boil*. / 不公正的行为使我*非常气愤*。(ibid)

The English sentence derives from the conceptual metaphor ANGER IS THE HEAT OF A FLUID IN A CONTAINER. This conceptual metaphor is absent in Chinese. Here the translator can not translate the original sentence literally into "不公正的行为使我达到沸点" because it has no sense of anger. In order to keep the cognition of the original sentence, the translator chooses another conceptual metaphor ANGER IS GAS in Chinese, which is shown by the words "非常气愤". This method corresponds to the target receptors' cognition habit. On the premise of understanding the cognition of TL, the target receptors will receive the partial cognition of SL.

ANGER IS DEATH.

(20) The captain was *dead.* / 因为船长已经*气绝身亡*了。(Steven, 2005, p. 23)

The English people can directly use the target domain "death" to express the original domain "anger" but the Chinese people cannot do. That is to say, the Chinese and English people will not have the same cognition of "某人死了" and "someone is dead" respectively. So the translator cannot translate the sentence into "船长已经死了", which has no sense of anger. Here the translator maintains the domain "death" indicated by the word "亡" but uses it with the word "气" together. In Chinese, "death" and "Qi" are always put together, such as "气死", to express the sense of anger. So the translation corresponds to the Chinese people's cognitive habit. Readers understand the cognition of SL with the aid of understanding the cognition of TL. So the translator completes the minimum cognitive equivalence.

ANGER IS A SENSE OF TASTE

(21) The old man was very *peppery* and sometimes without rhyme or reason flew into a passion. / 这位老头性情暴躁，有时无缘无故地*大发雷霆*。(http://dj.iciba.com/search?s=peppery)

The conceptual metaphor ANGER IS A SENSE OF TASTE in English is absent in Chinese. In Chinese, "peppery" originally means "辣的". But the subject of the sentence is a person. Although to say a person is "辣的" in Chinese has some meaning, there is no doubt that it has nothing to do with the cognition of "anger". So the author adopts another conceptual metaphor ANGER IS AN EXPLOSIVE FORCE instead of a literal translation. This conceptual metaphor also exists in English like "Tom *exploded* with anger". The translation method of using another conceptual metaphor in TL will serve as a bridge for the target receptors to achieve similar cognitive response to what the readers have in SL.

In the above part, the author analyzes the translation methods of English "anger" metaphors which are absent in Chinese. Next the paper will deal with the translation of Chinese "anger" metaphors which are absent in English.

ANGER IS GAS

(22) 中国人，挨打的货！就不会*生气*! / Chinese can be toyed with and not get *angry*. (Lao She, 2001, pp. 84-85)

(23) 四大娘*气哄哄地*回答。 / She replied *hotly*. (Mao Dun, 2001, pp. 168-169)

About fifty percent of Chinese "anger" metaphors are expressed by the conceptual metaphor ANGER IS GAS because of Chinese philosophy and Chinese Medicine Theory. But in the English people's eyes, *Qi* has no connections with anger. That is to say, if "气" is translated into something like "gas", it will reach beyond the English people's cognition. These two aspects serve as the reason why we can't see the conceptual metaphor ANGER IS GAS in English. In example (22), the translator gives up the unique conceptual metaphor ANGER IS GAS and translates it into a non-metaphorical expression. In example (23), the translator adopts another conceptual metaphor: ANGER IS HEAT. Both of these two translation methods cause cognition loss. But readers of TL receive most of the cognition that readers of SL do in SL. As for the conceptual metaphor ANGER IS HEAT, it also exists in Chinese. The difference lies in the form of heat. In Chinese, "heat" often comes from a solid. However, in English, it often has a relation with a liquid. But in any case, their essence is similar. Moreover, here "hotly" is more direct and can reduce the differences between solid heat and liquid heat. All this helps the readers get the minimum cognitive equivalence.

III. CONCLUSION

A. A Summary of the Contents

This paper makes a comparative study of English and Chinese "anger" metaphors and analyzes the translations between them, which serves as finding a criterion of metaphor translation. Conceptual metaphors are based on human cognition and experience of the world. Sometimes the English and Chinese people have the same cognition and experience, so there exist the same conceptual metaphors in English and Chinese. However, English and Chinese belongs to two totally different language families, so there are many differences. Some conceptual metaphors exist in one language but not in the other and some conceptual metaphors, although existing in both languages, are sometimes lexically different.

The similarities of conceptual metaphors in two languages provide convenience and easiness for metaphor translation, but the differences make it difficult. In different situations, the translator will resort to different translation methods: (i) literal translation through recurrence of the same vehicle cognition in TL; (ii) domestication through transference or substitution of vehicle cognition of SL in TL; (iii) foreignization through retention of vehicle cognition of SL in TL; (iv) giving up vehicle cognition of SL and using non-metaphorical expressions in TL.

Method (i) produces metaphorical expressions projected by the same source domain with the same lexicons in vehicle, thus it achieves maximal cognitive equivalence; While methods (ii), (iii) and (iv) can not project the identical

cognition because part of cognition of SL will be deviated or lost. The aim of metaphor translation is to achieve the maximum cognitive equivalence, so translators should try their best to adopt method (i). Only when the target language does not have the same source domain with the same lexicons in vehicle, will the translator use methods (ii), (iii) and (iv). However, although methods (ii), (iii) and (iv) may partly lose the cognition of SL, they will not lead to misunderstanding of the cognition of SL. In fact, they are also some effective ways to help receivers understand the cognition of SL. We call them as the minimum cognitive equivalence.

To sum up, this paper studies "anger" metaphors and the translations within the framework of cognitive linguistics. It concludes three situations of similarities and differences of English and Chinese "anger" metaphors, analyzes and evaluates their translation methods, and puts forward a criterion of metaphor translation.

B. The Values of the Study

The study has the following theoretical and practical values: (i) CEH is a tentative attempt at describing and interpreting metaphor translation by combining cognitive linguistics and Nida's FET. The study not only exerts positive influences on metaphor, metaphor translation, and cognitive linguistics but also benefits the readers' ability in interdisciplinary research; (ii) this thesis tries to develop Nida's FET by remedying its defects. CEH can greatly promote and enrich people's understanding of FET; (iii) it is more applicable to analyze metaphor translation by CEH than by FET. FET was proposed to analyze the translation of all kinds of discourses. After all, every theory is not omnipotent. Since the mapping of metaphor embodies cognitive style, metaphor translation should embody human cognition, too. Compared with FET, CEH can analyze metaphor translation on a more microscopic level, that is, human cognition; (iv) the comparative study of "anger" metaphors can promote cultural exchange. The thesis analyzes the reasons for forming the different "anger" metaphors mainly from a cultural perspective.

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The Effect of Degree of Conceptualization of Idioms by Native (American) vs. Non-native (Iranian) English Speakers on Learning Idioms

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Abstract—One of the most challenging parts of learning a foreign/second language is vocabulary, and perhaps the most difficult part of the vocabulary for EFL learners is learning both literal and figurative meanings of idioms. This study was an attempt to find out how EFL learners make a mental image of English idioms as compared with native English speakers. For this purpose two hypotheses were formulated as: 1) prior knowledge of an idiomatic phrase figurative meaning does not influence the mental image of native (American) and non-native (Iranian) English speakers based on phrase's literal meaning, and 2) nonliteral interpretation of figurative phrases does not help native (American) and non-native (Iranian) English speakers conceptualize the literal meanings of idiomatic expressions. After the data analysis the following results were obtained: 1) prior knowledge of an idiomatic phrase figurative meaning can influence the mental image of native English speakers and native Persian speakers based on phrase's literal meaning, and 2) nonliteral interpretation of figurative phrases is not effective in terms of conceptualizing the literal meaning of idiomatic phrases neither for Persian speakers nor for English speakers. The results of this study can be beneficial for L2 teachers and students as well as for material developers.

Index Terms—idiom, mental image, conceptualization, literal language, figurative language

I. INTRODUCTION

Every language has phrases or sentences that cannot be understood literally, most of which have historical, philosophical, sociocultural, or even political origins. Even if we know the meanings of all words in a phrase and understand the grammar completely, the meaning of the phrase might still be bewildering. As an important part of the language and culture, idioms reflect the transformation in conceptualization of the universe and the relationship between human beings and the universe. This colorful aspect of languages is used to communicate our thoughts and feelings, to give life and fullness to the language by taking the existing words, blending them in a new sense, and making new meanings, exactly like a work of art (Lennon, 1998).

Traditionally, idioms are considered as fixed phrases or sentences whose meaning cannot be realized from their literal meaning of their segments. Some specialists believe that idioms and their meaning must be saved separately in the lexicon and this meaning must be learnt as a whole item.

Baker (1992) defined idioms and fixed expression as two different categories and referred to them as fixed patterns of language which permit little or no change in form, and often carry meanings which cannot be deduced from their individual elements. Carter (1998) classified idioms as a type of frozen expression that lets in proverbs, stock phrases, catchphrases, allusions, idiomatic similes and discoursal expressions. Then again, Cacciari said that "the ability to make sense of idioms is not restricted to the simple mechanism of retrieving an idiom's meaning from lexical memory" (Cacciari, 1993, P. 41).

Studies have demonstrated that idioms are not realized before age 6 (Abkarian et al., 1992) and this is the probable age when the ability to understand idioms takes off. All the same, while Nippold (1998, 2006) compared the development of idiom apprehension to lexical development arguing that it is gradual, and almost unlimited, other studies suggested that figurative competence evolves between 7 and 11 years of age (Levorato & Cacciari, 1995; Cain et al., 2009). Kempler et al. (1999) provided proofs from a large cross-sectional study that idiomatic knowledge begins fixation after age 11 and comes close the adult state. Attempting to apprehend idioms and proverbs has fully demonstrated that where the speaker and the hearer do not directly share the same sense of reality, the hearer will have to imaginatively reconstitute his own sense of reality based on the clues provided by the speaker. Metaphorical concepts and folk theories are important guides to this reorganizing activity. It is often potential to get at least a limited grasp of someone else's understanding even where you do not establish your actions on his/her metaphors. This is likely because you have access to those metaphors via your culture's pool of conventional metaphors and folk theories – presuming that you are both members of the same culture. (Dugan, 2003, p.8)

In similar studies of the cognitive processing of idioms, the function of mental imagery in apprehension idioms rested a controversial issue. Cacciari and Glucksberg (1995) carried on an experimental study to find out whether bringing forth mental images of idioms can ease their understanding. Their results seemed to reject both the possible connection between the literal mental image of an idiom and the figurative meaning of the idiom, and the facilitatory impact of mental imagery on comprehension.

Gibbs and O'Brien (1990) showed that mental imagery plays a role in idiomaticity in that the meanings of idioms are partially motivated by conventional images and conceptual meaning. The degree of comprehension may depend on certain characteristics of the idiom that is being perceived, e.g., imageability and semantic conceptualization.

As suggested by Gibbs & O'Brien (1990), forming (literal) mental images may facilitate the understanding of completely unfamiliar idioms, for instance, when help comes from the mapping of image-schemas that are mentally "pre-viewed." In this case, the success of the mapping in predicting a plausible interpretation of the unknown idiomatic expression may depend on a number of linguistic and experiential (e.g., cross-cultural validity) factors, for example, the degree of transparency of idioms.

Abel (2003) asserted that idiom entries do not exist in many cases, so processing will be possible only if conceptual representations are integrated. Conceptualization is a non-linguistic aspect of language that forms world knowledge. The distinction of lexical meaning and conceptual knowledge is supported by some studies (e.g., Potter, 1984; Potter and Kroll, 1987; de Groot 1992; Kroll and Sholl, 1992; Kroll, 1993; Kroll and Stewart, 1994). It was considered that for some idioms conceptual information activates the comprehension and interpretation of idioms. Idioms as a part of the language and culture reflect the transformation in conceptualization of the universe and the relationship between human beings and the universe. Motivating links are allowed for by the established image knowledge about the image (oftentimes culture-specific), and the conceptual metaphors that 'associate the image and the knowledge to the meaning of the idiom' (Lakoff 1987, P.450).

Though presumably the majority of idioms learners encounter are American due to the dominant role of American English on television and film, EFL learners also show tendency in learning and using such expressions. Studies of idiom processing have concentrated on the literal/figurative distinction and have looked at which aspect is processed first, or whether the literal and figurative meaning might perhaps be processed simultaneously when an idiom is encountered. Even though idioms are generally regarded as difficult to grasp because of their figurativeness and variability, even five-year-old children have been reported to understand certain idioms, although literal interpretations are more common until the children enter school and gradually acquire more figurative expressions in their language (Nippold and Martin 1989, Nippold and Rudzinski 1993).

II. STATEMENT OF THE PROBLEM

Idioms are composed of a fixed set of words that have significance conceptual role in language comprehension apart from their grammatical or logical one. The meanings of phrases and sentences are commonly derived from the meanings of their individual words and their syntactic structure. Therefore, investigation of the individual word meanings by the learner will not be sufficient for language comprehension. So the meaning of idioms is frequently comprehended literally by activating the L1 concept due to the lack of knowledge of all possible meanings a word or expression could have. Thus the learners have problems in understanding the meaning of idiom which is not predictable from the usual meaning of its parts. It is necessary to comprehend idioms through conceptualization that is appropriate to the situations in which may cause misunderstandings and miscommunications.

Even if those students of English as a Foreign Language (EFL) might show a high degree of verbal fluency in their discourse, they seem to lack the conceptual appropriateness. They tend to speak or write with the formal structures of English but think in terms of their first language.

III. RESEARCH QUESTIONS

The present study sought to answer the following questions:

1-Does prior knowledge of an idiomatic phrase figurative meaning influence the mental image of native (American) and non-native (Iranian) English speakers based on phrase's literal meaning?

2-Can nonliteral interpretations of figurative phrases help native (American) and non-native (Iranian) English speakers conceptualize the literal meanings of idiomatic expressions?

IV. METHODOLOGY

A. Participants

This study comprised two groups of participants. The first group consisted of 25 (12 female and 13 male) undergraduate monolingual native English speakers who took part in a dissertation project as a partial fulfillment of the requirements for the degree of Doctor in Philosophy in 1997 by Heather Bortfeld at the State University of New York at Stony Brook. The data she obtained in her study from native English speakers was used in this study as baseline for comparison with non-native (Persian) English speakers. It is worth mentioning that the permission had been obtained

from Heather Bortfeld to apply the native English speakers' data she used in the fulfillment of her aforementioned dissertation. (See Appendix A)

The other group of participants included 25 (14 female and 11 male) Persian native speakers. All of the participants in this group were advanced EFL learners studying English as a foreign language at Nahid Foruzan Art and Cultural Institute in Isfahan. They were chosen based on the application of a Quick Placement Test (QPT).

B. Materials

All of the native English speakers who participated in Heather Bortfeld's study were paid five dollars for their participation in the experiment, There were 12 women and 13 men, and all identified themselves as native speakers of English. None reported the ability to speak another language to a degree that would allow them to be considered bilingual.

1. Proficiency Test

To select the required number of Non-native advanced learners, a quick placement test used to identify participant's proficiency level. The test consisted of two parts. The first part had 40 questions: 5 cloze passage questions, 15 preposition, grammar, pronoun, and vocabulary questions, and 20 completion questions. The second part had 20 questions: 10 cloze passage questions and 10 completion questions. All questions were multiple-choices. It was given to 90 EFL learners and those who scored between 48 and 55 (according to the test level chart) were selected to take part in the study.

2. Idioms

Twenty-five English idioms in native English were introduced to native English participants by Heather Bortfeld. The same idioms together with their Persian translations were given to native Persian participants (See Appendix B for the list of idioms in English and Persian).

C. Procedure

Three steps were included in this study: proficiency testing, pretesting to measure the participants' idiomatic knowledge, and conducting two sessions for the main experiment in which the participants were tested. In order to make it easy for non-native speakers (Persian speakers) to describe their mental images fully, they were encouraged to write in Persian if they found this idea helpful (almost all did so).

1. Pre-test

At this stage 25 English idioms in English were introduced to all participants. They were instructed to clarify those English phrases which they knew their idiomatic meanings and they were strongly asked to avoid guessing. In order to continue this research, native speakers had to answer at least 15 out of 25 idioms and non-native speakers had to answer maximum 10 out of 25.

2. First Session

In the first session, all participants in both studies were instructed to take three steps for each idiom: a) read both the idiomatic phrase (and the accompanying literal translation. (See Appendix B)*, b) form a mental image based on the literal meaning of the idiomatic phrase, and finally c) describe briefly in the provided space the first figurative meaning that came to their mind upon reading each English phrase. A "study sheet" listing the 25 idioms (in English only) with their phrases' idiomatic meanings (also in English– as defined in Boatner, Gates, & Makkai, 1995) was provided by the experimenter and was distributed among the participants.(See Appendix C).

3. Second Session

In the second session, both groups were again given the same set of instructions and a list of the 25 American English idioms in English. They were asked to read the list of idiomatic phrases carefully and to form and describe mental images based on the literal meanings of each phrase.

<center>V. DATA ANALYSIS AND RESULTS</center>

A. Investigating about the First Research Question

In order to test the validity of the first hypothesis, the general performances of the two groups in the first session were compared separately to their performances in the second session. Table 4.1 gives the descriptive statistics for this comparison and figure 4.1 illustrates the means graphically.

TABLE 4.1
DESCRIPTIVE STATISTICS FOR HYPOTHESIS ONE

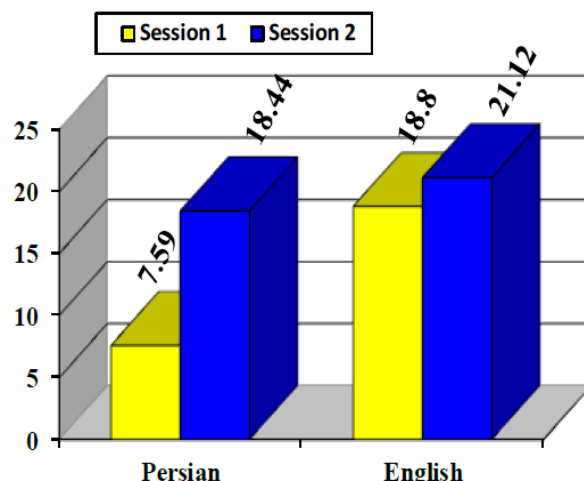| Statistics	Persian		English	
	Session 1	Session 2	Session 1	Session 2
No.	25	25	25	25
Mean	7.56	18.80	18.44	21.12
SD	1.387	2.363	1.558	1.481
SEM	.277	.173	.311	.296

Fig. 4.1. Graphic representation of the means for hypothesis one

According to Table 4.1 and Figure 4.1, the amounts of means for both groups seemed to be different in the first and second sessions. In order to find out if the differences were statistically significant or not, two separate paired-sample *t*-tests were employed: one for the Persian participants and one for the English participants. Table 4.2 indicates the results of these *t*-tests.

TABLE 4.2
THE RESULTS OF T-TESTS FOR HYPOTHESIS ONE

Group	Mean	SD	t	df	p
Persian	-11.24	2.067	-27.186	24	.000
English	-2.68	1.796	-7.460	24	.000

As can be seen in Table 4.2, the amount of *t*-observed for both groups (Persian: *t*-observed=- -27.186, p= .000; English= *t*-observed= -7.460, p= .000) is statistically significant. In other words, the performances of both groups were better in session two than in session one. Therefore, the first null hypothesis stating that "prior knowledge of an idiomatic phrase figurative meaning does not influence the mental image of native (American) and non-native (Iranian) English speakers based on phrase's literal meaning" can be rejected because both groups' prior knowledge gained through the idiomatic definitions which were given to them after session one affected their mental image of the idioms.

B. Investigating about the Second Research Question

To test the validity of the second hypothesis, the three categories– that is, literal, figurative, and hybrid– for each group were compared separately for each session. Table 4.3 gives the descriptive statistics for this comparison.

TABLE 4.3
DESCRIPTIVE STATISTICS FOR DIFFERENT CATEGORIES FOR DIFFERENT SESSIONS

Language	Statistics	Session one			Session two		
		L	F	H	L	F	H
Persian	No.	25	25	25	25	25	25
	Mean	2.84	2.00	2.72	4.40	3.72	10.68
	SD	.943	1.000	1.308	.707	1.021	1.749
	SEM	.1887	.2000	.262	.141	.204	.350
English	No.	25	25	25	25	25	25
	Mean	5.28	.44	12.72	5.92	1.12	14.08
	SD	1.173	.507	1.948	.997	.600	1.142
	SEM	.235	.101	.390	.199	.120	.282

L= literal; F= figurative; H= hybrid

It can be seen in Table 4.3 that concerning the native English speakers, the means for categories for sessions one and two didn't change much; however, these means for native Persian speakers changed dramatically, especially for hybrid category. Figures 4.2 and 4.3 illustrate the means for Persian and English speakers, respectively.
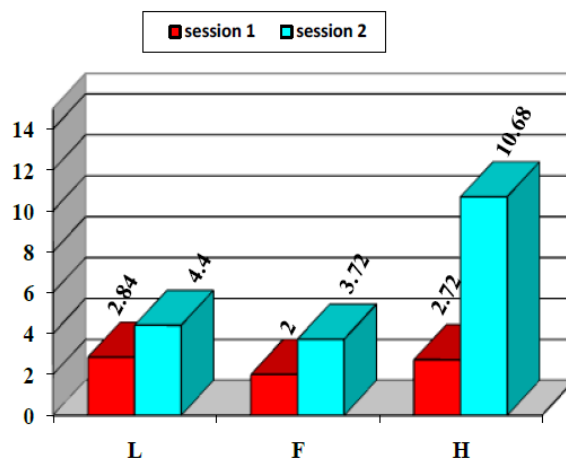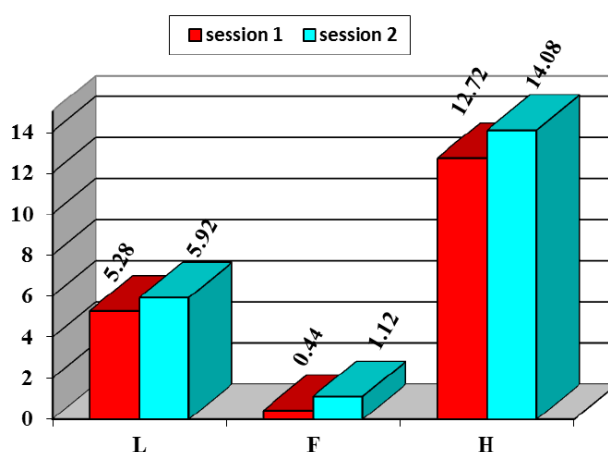
Figure 4.2. Means for Persian speakers

Figure 4.3. Means for English speakers

VI. DISCUSSION AND CONCLUSION

Regarding the first question and according to the t-test, the findings of this study confirmed that prior knowledge of figurative meaning of an idiomatic phrase can influence the mental image which is made based on phrase's literal meaning by Persian native speakers and English native speakers. Both groups gained prior knowledge through the idiomatic definitions which were given to them after the first session, and the results indicated that the participants' mental images were affected by this knowledge. The performances of both groups were better in the second session (after receiving the knowledge) than in first session but for the Persian participants the difference was more significant. The statistics showed that native Persian speakers gave more hybrid images in the second session after they received the idiomatic definitions of the idioms. Regarding the second question, the statistics showed that nonliteral interpretation of figurative phrases cannot help native (American) and non-native (Iranian) English speakers conceptualize the literal meanings of idiomatic expressions. In fact, based on the analysis, having nonliteral definitions of idioms was not effective for native English speakers, but it was effective for Persian speakers, of course, not in terms of conceptualizing the literal meaning but in terms of giving hybrid image definitions. In other words, nonliteral interpretation of idiomatic phrases did not help Persian speakers give literal meaning of the phrases; rather, they gave hybrid definitions for them. In the case of English speakers, no special change was observed in their interpretation of the phrases.

The outcome of the current study is to some extent related to the results of a study by Cieslicka (2005). In none of them figurative meaning received priority. In her study 43 polish students took part, and she chose 40 idioms. Every idiom was planted in a neutral sentence, whose beginning did not affect the figurative reading of the upcoming idiom chain (e.g., 'Rose was planning to tie the knot later that day'). For every idiom two pairs of target words to be exhibited visually were built. One of them comprised of the word related to the figurative meaning of the idiomatic expression (e.g., the word BILL was an idiomatic target constructed for the sentence 'Rose was planning to tie the knot later that day') an the other one comprised of a literal target, which was semantically related to the literal meaning of the final word of the idiom (e.g., the word ROPE was a literal target built for the sentence 'Rose was planning to tie the knot later that day'). While listening to each sentence, subjects were visually demonstrated with a word related either to the figurative meaning of the idiom or to the literal meaning of the last word in the idiomatic chain and had to perform a lexical decision task on this word. The experiment demonstrated more loading for visual targets related to literal

meanings of idiom component words than for targets related figuratively to the metaphoric interpretation of the idiomatic phrase.

The results of this current study in the posttests indicated that figurative meaning of an idiomatic phrase could influence the mental image which was made based on phrase's literal meaning by native Persian speakers and native English speakers, and this effect was more on native Persian speakers than native English speakers. The other result was that, figurative meaning of an idiom helped neither native Persian speakers nor native English speakers conceptualize the literal meaning of that idiom, but only it helped native Persian speakers give hybrid definitions.

VII. IMPLICATIONS

First of all, this study may draw teachers' and researchers' attention to idiom learning and teaching in EFL contexts. Idioms are important means in transferring ideas among people, so the more idioms one learns to use, the more language fluency one will acquire. Idioms are an inseparable part of language and they can even make the learning process and communication easier. Recognizing the importance of idiomatic knowledge has several implications for English language teaching. Teachers need to know the types of idioms that their learners should be made aware of, and then they should find the most effective way for internalizing those idioms.

The second implication is that teachers need to pay more attention to problems that might come from interference of learners' L1 into idiom learning especially in EFL contexts. Better informed teachers are more able to recognize and determine the specific needs of their learners and this helps expanding idiomatic knowledge a lot.

The third implication of the study is that teachers require to apply suitable activities for teaching idioms. Activities require to be suitable for the type of idioms being taught besides as the needs and abilities of learners. Teachers also require to teach learners effective learning strategies that will alter them to independently formulate their idiomatic knowledge outside the classroom. L2 teachers should have and suggest different ways to help learners improve their idiomatic knowledge.

APPENDIX (A) PERMISSION FROM DR. HEATHER BORTFELD TO USE HER RESULTS OBTAINED FROM NATIVE ENGLISH SPEAKERS

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December 1, 2012
To Whom It May Concern:
Mahdi Rozati has my consent to use the data from my dissertation, collected from native English speakers, as the baseline comparison for ongoing work with native Persian speakers.

Sincerely,
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APPENDIX (B) LIST OF IDIOMS IN ENGLISH AND THEIR LITERAL TRANSLATION IN PERSIAN

به نام خدا
دانش آموز گرامی
اصطلاحات زیر به همراه ترجمه تحت اللفظی آنها را مطالعه نموده و بر اساس آن معنای تلویحی برای هرکدام بنویسید.(منظور معنایی است که مورد نظر بومی زبانان انگلیسی است).

No.	English Idiom	Literal translation in Persian
1.	Blow your stack	به خرمن زدن
2.	Hit the ceiling	به سقف زدن
3.	Lose your cool	خونسردی خود را از دست دادن
4.	Foam at the mouth	کف به دهان آوردن
5.	Flip your lid	پلک زدن
6.	Crack the whip	شلاق را به صدادر آوردن
7.	Lay down the law	کنار گذاشتن قانون
8.	Call the Shots	توپ را گرفتن
9.	wear the pants	شلوار پوشیدن
10.	Keep the ball rolling	توپ را در حرکت نگه داشتن
11.	Keep it under your hat	چیزی را در زیر کلاه نگه داشتن
12.	Button your lips	لبهای خود را دوختن
13.	Hold your tongue	زبان خود را نگه داشتن
14.	Behind one's back	پشت سر کسی بودن
15.	Keep in the dark	در تاریکی نگه داشتن
16.	Go off your rocker	از صندلی خود در رفتن
17.	lose your marbles	تیله های خود را گم کردن
18.	Go to pieces	تکه شدن
19.	Lose your grip	قلاب خود را رها کردن
20.	Bounce off the walls	از دیوار بالاوپائین جستن
21.	Spill the beans	لوبیاها را ریختن
22.	Let the cat out of the bag	به گربه اجازه خروج از کیسه دادن
23.	Blow the whistle	سوت زدن
24.	Blow the lid off	درپوش را برداشتن
25.	Loose lips	لبها را گم کردن

APPENDIX (C) LIST OF IDIOMS AND THEIR FIGURATIVE MEANINGS IN ENGLISH

No.	English Idiom	Figurative meaning in English
1.	Blow your stack	To suddenly become very angry
2.	Hit the ceiling	To get very angry
3.	Lose your cool	To suddenly become very angry
4.	Foam at the mouth	To be extraordinarily angry
5.	Flip your lid	to suddenly become very angry
6.	Crack the whip	To use your authority to make someone work harder
7.	Lay down the law	To tell people what they must do, without caring about their opinions
8.	Call the Shots	To decide what is to be done
9.	wear the pants	To be the person in charge in a marriage or family
10.	Keep the ball rolling	To cause something that is in progress to continue
11.	Keep it under your hat	To keep something a secret
12.	Button your lips	Keep quiet and don't speak
13.	Hold your tongue	You have said enough
14.	Behind one's back	Without someone's knowledge
15.	Keep in the dark	To not tell someone about something
16.	Go off your rocker	Someone who is crazy
17.	lose your marbles	To lose one's mind
18.	Go to pieces	To have a mental collapse
19.	Lose your grip	To be unable to control something
20.	Bounce off the walls	To be very Excited about something
21.	Spill the beans	To give away a secret or a surprise
22.	Let the cat out of the bag	To reveal a secret or a surprise by accident.
23.	Blow the whistle	To report someone's wrongdoing to someone
24.	Blow the lid off	To expose something to public view
25.	Loose lips	Don't talk carelessly

who provided me required data as a baseline to compare native and non- native English speakers in learning idiomatic expressions. Without her help, it would have been impossible for me to complete the program.

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Double Vision in Browning's *Meeting at Night* and *Parting at Morning*

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Abstract—**This paper, focusing on the two short poems of Robert Browning, *Meeting at Night*, and *Parting at Morning*, with the help of the perspective of double vision, studies the double self reflected in these two short poems, what the narrator wants to do internally, and what he is supposed to be socially; and the connotations imposed by the features of this particular historical period, Victorian Era.**

Index Terms—**double vision, Victorian era, poetry**

I. DOUBLE VISION AND VICTORIAN POETRY

The Victorian Era is that of patriarchal regime, middle-class moral aesthetic, and "faith in honest doubt" as Matthew Arnold called it, as well as that of material prosperity and technological advancement. It was conservative in morality and social life, upholding the banner of "utilitarianism" and presenting the image of responsible citizens to the public. People then had a strong responsibility for family with family as the moral basis. It thought a perfect family was one which had many family members. The middle-class family thought it was an honor to have lots of children. It is in this era that the middle-class woman and man came to be called "lady" and "gentleman": the former was supposed to be docile, sweet and submissive while the latter was the genuine dominant force in life. In this context, the Victorian poetry was much a middle-class discourse and poets then were the moral forces, prophets and teachers just as David G. Riede (2005) commented: "Poetry became… a hoped-for means of universalizing middle-class values, and especially of extending them to the lower classes—the majority of the British population, which was becoming increasingly restive and influential with the gradual spread of democracy." (p.426) In other words, the taste of the Victorian Era is "applied" poetry against "pure" or "absolute" poetry in the sense that poetry should be useful, either to teach moral lessons—the middle-class value system, or to entertain socially—pastime for the middle-class.

Meanwhile, the Victorian Age is also that of the unrest and uncertainty with flooding of ideas pounding over people's minds intensely, a "damned vacillating state" as Tennyson called it. The publication of Charles Darwin's *The Origins of Species* and *The Descent of Man* undermined traditional religious faith. It is proved that Bible was not the direct word of God; instead, it was a collection of texts from diverse cultures. There were no longer unifying absolutes to integrate and internalize knowledge in a coherent worldview. This lack of a controlling master discourse, together with Victorian sexual regression, produced anxiety and consequently made a subtle undercurrent of private vision where man is either violently aggressive or nostalgically intoxicated in his ideal dream-like world, as opposed to the respectable public self. In poetic creation, poets, on the one hand, meet the moral expectation to articulate a publicly accepted voice, and on the other hand, rebel against the public voice with a privately audible voice to give artistic self-expression and self-indulgence.

This division between the private one and the public one is indeed a prevailing theme in the Victorian Era, attributed to the rapid advancement of science which is empirical and rationalistic in method: division between conscious and unconscious; between intellect and imagination; between external world and internal world; between soul and body; between public vision and private one; between his commitment and his pensive world; between responsibilities and self-expression and self-indulgence. Rejecting the prevailing notion that poetry served the moral instruction and anything useful, Aesthetic movement concentrates on the "pure art", treating poetry as an independent art form.

"The major poets did not abandon either the idea of art as introspective and self-expressive or the commitment to write for the moral edification of their contemporaries, although they struggled to reconcile these somewhat incompatible ambitions." (David, 2005, p.427) In Tennyson's poem *The Lady of Shallot* Shallot's curse actually denotes early Tennyson's aesthetic view that art is autonomous to be separated from the bustling real world, but meanwhile he is supposed to fulfill his duty within the real world. His art is his life, and his life is his art, and his private vision is all that counts. It is the same to Robert Browning. The comment on Tennyson's poetry by David G. Riede is appropriately an accurate crystallization of Browning's poetry: "The representation in these poems of the aesthetic temperament as female suggests a division within the male poet— a sense that artistic cultivation of the feeling is effeminate and escapist and is opposed to a more vigorous (though less attractive) masculine call to duty."(David, 2005, p.429) In these two poems of Robert Browning, *Meeting at Night* and *Parting at Morning* are the embodiment of his double vision about the "effeminate feeling" and "masculine call" by representing "manifested action of the human heart and brain" (David, 2005, p. 432).

The original poem goes,
Meeting at Night
I. The gray sea and the long black land;
    And the yellow half-moon large and low;
    And the startled little waves that leap
    In fiery ringlets from their sleep,
    As I gain the cove with pushing prow,
    And quench its speed i' the slushy sand.
II. Then a mile of warm sea-scented beach;
    Three fields to cross till a farm appears;
    A tap at the pane, the quick sharp scratch
    And blue spurt of a lighted match,
    And a voice less loud, thro' its joys and fears,
    Than the two hearts beating each to each!

Both of the two poems, *Meeting at Night* and *Parting at Morning,* are narrative ones, making use of the first-person point of view with the poet as the narrator. In *Meeting at Night,* the 1st stanza describes the night scenery about the gray sea, the long black land, the yellow half-moon, the large and low (with dim light), and the startled little waves who wake up from their sleep and leap up with joys. The Poet-narrator reaches the small bay with the front of the boat pushing ahead, which stops in the muddy sand. In the 2nd stanza, "I" pass some warm beach which smells of sea and pass some fields and arrive at the farm where "my" lover lives; "I" tap at the pane and she scratches quickly a match and suddenly a blue light flashes; "We" speak at a low voice and it is so low that "we" can hear each other's heart beating.

This is a poem about love, a private matter, "action of human heart" in Browning's words. The poet, though with no use of the word "love" in the poem, has successfully accomplished to convey a "love" experience by presenting a situation—a man going to meet his love despite the physical distance—and describing the situation in terms of sensory impressions. The nature wears emotions, enveloped in darkness, peace, tranquility and harmony. Silence hovers air, which is emphasized by actions of waves and the boat. Nature here is the spiritual vehicle of the poet's state of mind—ecstasy, and excitement. The colors please our eyes and inspire our imaginations. For instance, the blue light against the darkness makes the whole picture beautifully romantic and indicates the romantic passion of this couple. The yellow moon will nourish a sense of warmth and hope in the background of gray sea and black land, standing for the smoothness of the poet in the journey of love. In addition, the lines touch our visual, auditory, tactile and olfactory senses: The use of onomatopoeia like "slush", "tap", "quick sharp scratch" has created unusual effect to indicate the lovers' hurried actions, their eagerness and excitement to see each other. The use of liquid /l/ in "long", "black land", "large and low", "little", "leap" has helped to enchant us in the situation of boat sailing over the dream-like sea. The use of /s/ and /f/ in "sea", "sleep", "slushy sand", "pushing" has helped to render the tranquility of night, echoing the title of the poem. The use of affricate /tʃ/ in "quench", "beach", "scratch", "match", "each" has brought us with the poet-narrator together to feel about his excitement and ecstasy. All these direct our senses to feel the way the poet feels, to experience what the poet has been going through. "By engaging the reader's senses, the poet is able to attract the reader's attention and convey his feelings on the subject of love." (Laurie, 2006, p. 85)

Not only this, the use of alliteration, internal rhyme and the end rhyme has further created a musical effect; for instance, in the first stanza, "pushing prow", "slushy sand" and "And the yellow half- moon large and low". A more ingenious rhyme is the embraced end rhyme, abccba/ deffed, like in the first stanza "land"/d/, "low"/əu/, "Leap"/p/, "Sleep"/p/, "prow"/əu/, "sand"/d/ and in the second stanza "beach"/i:tʃ/, "appears"/z/, "scratch"/tʃ/, "match"/ tʃ/, "fears"/z/, "each"/i:tʃ/. This end rhyme symbolizes the lovers' hearts linking for ever as narrated in the last line of the poem "two hearts beating each to each". To look at this rhyme reversely, it implies that the lovers will part for a while and will reunite with each other soon. This will remind us of the poem "Chance" by the Chinese poet Xu Zhimo, "This You and I meet on the sea at night,/You have your direction, and I have mine./If thou wilt, remember,/ or, better still, forget./At the time when we are reunited!" (Xu Yuanchong, 2006, p.98)

In the poem by Browning love is compared to a journey. This connotation is particularly intensified by the symbol "sea". In the poem, the sea seems to be a separating force, standing for the physical distance. And it could also refer to some social taboos or moral conventions about love like the gap in age, the difference in social background, in educational background, in cultural background, in moral principles, etc. In the second stanza, line 1 "warm sea-scented beach", the sea has been endowed with personal emotions: sea, as a separating force, is not the obstacle any more; consequently the poet loaded with joys comes to his lover. It is safe to conclude that sea separates the lovers in geography, but "I" meet "my" lover at night despite the great distance.

The symbolic meaning of sea in this poem corresponds to the literary tradition about the ambiguity of sea serving both as a separating, dangerous resistance and a triumphant, ecstatic strength about the incompatible magic of love. The famous Greek Myth goes in this way: Hero, a priestess of Aphrodite falls in love with a boy Leander across Hellespont. Every night Leander swims across the channel and meets Hero, his lover. One stormy night, he is drowned on the way

to do so. The following morning his corpse is found on the beach. Overwhelmed with the intense grief, Hero commits suicides to be with Leander forever. Since Hero often holds a lamp to guide Leander to fumble his way in the dark seas, it is said she has turned into a beacon after her death, continuing the same mission, but to guide other sailors.

Yet to Browning, ancient myth serves as a means to achieve his double vision, since "Myth to him is used to make a statement about the nature of life." (Chang, 2006, p.320) He juxtaposes ancient myth with the modern story of love to explore the psychological connotation of the myth. Partly attributed to his pursuit and final rescue of his future wife Miss Elizabeth Barrett, his poetry has a recurrent pattern, as the critic Langbaum puts it, the pattern of "impasse and miracle", where the male hero at the critical moment risks his own life for the lady in jeopardy. In the ancient myth of Leander and Hero, Browning, instead of being confined to the traditional ending for a touching love tragedy, deliberately rewrites the story to cater to the Victorian optimism as well as to testify his persistent efforts toward symbolism and the mystical method in poetic creation for a romantically private vision about human passion and artistic imagination.

Coincidentally, this connotation of sea also refers to ancient Chinese poetry as in Li Zhiyi's poem "I live upstream and you downstream by Yangtze Blue" and in *The Book of Poetry,* the poem "Where Is She?" in which, she was "Beyond the stream", "On the other side" and "At river's end", "She's far away" and "She's far behind" (Xu Yuanchong, 2006, p.42).

All these love poetry or stories point to the recurring pattern of man's search for his lover across river or sea. *Meeting at Night*, though not designating the gender of narrator obviously, "I" is normally identified as the male poet, not only because "I" am the one to take this journey as the active "actant" to do, while "she" is passively waiting in her house, but also because that the poem's masculine ending (rhymes that end on a stress) "land", "low", "leap", "sleep", "prow", "sand", "beach", "appears", "scratch", "match", "fears", "each", with the rhyme scheme of "abccba", has been the forceful testimony to the male's perspective. This male "actant" sees the conspicuous expectation of Victorian division between male and female status.

The poet-narrator's journey, however, is engaged in "effeminate feelings". Love is secret, is the first love (It is like Romeo and Juliet. Romeo fell in love with Juliet at the first sight and he could not wait to the next day to express it to Juliet so he came to the window of Juliet and let out his love.), is romance, and is passion. The whole poem presents a world of dream, romance and passion where the feminine temperament is the dominantly permeating force as indicated by the "half-moon". In the moonlight is a blissful world. The moon is feminine, which helps to bring Diana, the goddess of Moon and hunting, into our mind. The goddess is an incarnation of beauty, chastity, prowess, serenity, sanctity, an image of silent warmth and elegance. As a feminine image, it is emotional, too. The medley of female touch and male "actant" definitely create a Browning vision: a private one as an "actant" artist to retreat into the private inner world in search of harmony, peace and established order by means of passionate love.

III. BROWNING'S PUBIC VISION AND *PARTING AT MORNING*

If in *Meeting at Night* Robert Browning depicts a serenely romantic private vision of love, in contrast, *Parting at Morning* is one of public duty or commitment, though still with a man's perspective represented by the masculine ending, the "acting" "I" and the image of "sun".

The original poem goes,
Parting At Morning
Round the cape of a sudden cane the sea,
And the sun look'd over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me.

It is interesting to notice that the image used in the second poem is changed from the moon in the first to the sun; the moon is widely acknowledged as being feminine, soft, and dreamy, usually an image standing for women; and for the sun, on the contrary, its image is often associated with the god of Sun Apollo, brother of Diana, who is an incarnation of the intelligence, the strength, the excellence; and an image of reason, activity, as well as light. In this poem the masculine temperament is the prevailing force, which is totally a distinct difference from the previous one. "I", without hesitation and reluctance, all of a sudden, came to the sea round the cape. "I" was on my way back at sunrise. A gold path was straight for the sun. The sun had it. This "Path of gold" points to the sun's movement in the sky from sunrise to sunset in a day, or the sun's one day's work to do. What is more important, it implies "my" promising prospect—a big world out of home, and out of love. It tells clearly that besides love, "I" must engage myself in the worldly affairs and do business with other men; I have ambitions to accomplish. This is a world of business, reason, and reality. Quite differently, for a woman, her world is home and love.

It is an undeniable fact that the Victorian women are more prejudiced in the society. Therefore, the poems of Parting are often the works of male writers. During the Victorian era the role of women was defined largely on the basis of their appearance, and not on intellectual or occupational grounds. It was especially so in the early years of this era. Mary Ann Evans is definitely a case in point: with so much talent for writing, she had to pick up George Eliot, a penname for a man, to approach the readers. The bourgeois woman's identity became connected with the home and she was given the responsibility of creating a genteel atmosphere in which the man could feel in control. The woman, though, had the

control of the social life of the household: she would arrange the dinners, the tea, and other social situations, at home. (Stenton, 1971, p.270) A stronger ideal of the family and the home was created by a revival of moral reform, paternal authority, and the sexual repression.

Browning, in keeping pace with the zeitgeist of his time, presented in his works an optimistic picture for Victorians. The heroes in his poetry are usually "high man" as he called them, undertaking a mission of rescue or that of high pursuit with their courage and hope. Victorian readers found comfort in his optimistic creed that mortal incompleteness and imperfection only imply an immortal completeness and perfection beyond this life: "On the earth the broken arcs; in the heaven, a perfect round" (Browning, *Abt Vogler,* lines 433-434)

Hence, there is no wonder that in this second poem, *Parting at Morning,* he is speaking in this manner: a man of ambition, a man of future, a man of determination, and a man of commitment to fulfill. This is the need of the society, the role a man is supposed to play in front of the public; though possibly it might not be the real inner idea of the narrator for himself, as contrasted by the one reflected in the first poem: *Meeting At Night.* Like it or not, this is the call of the society then. Thanks to this, we have the double vision.

IV. CONCLUSION

The Victorian Era to Matthew Arnold is "an age of iron", when for intellectually thinking people the passion in life became altogether "excessively modern". In this age everything appeared to be "sick", so there was a visible nostalgia for a lost world of peace and established order. The middle class, being in charge of the nation's life, enforced their own value system and tastes so that what Matthew Arnold called "cultural philistinism" began to intensify its control and made the life of the mind difficult if it was not extremely impossible. The Victorian Literature was the middle-class, urban literature. For Matthew Arnold, his division is between his commitment and private vision. He believes that the poet is to move people to participate and take the burden of life and humanity willingly.

Double division is not hard to find in the works of other writers of the same age also. In *The Mill on the Floss,* in the last scene the brother and sister get redemption through baptism; both are sinned and are reborn. This well demonstrates to the audience that there is the double self of George Eliot. As a Victorian woman she supports the moral duty to give punishment to Maggie, for the sake of the public image; yet as a novelist, she has her private vision to lavish love on the image of Maggie, for the sake of her own.

Also, Robert Louis Stevenson's novel *The Strange Case of Dr. Jekyll and Mr. Hyde* (1886) takes a look inside "the haunted house of Victorian culture", and this tale of the homo duplex—the man split between a respectable public self and a hidden, violent and animal double—was a fable that touched some of the deeper moral anxieties of its historical age. The book's essential message is "Man is not truly one, but truly two" (Chang, 2006, p.307): Jekyll, seeking to separate his good side from his darker impulses, discovered a way to transform himself periodically into a creature free of conscience, this being Mr. Hyde. The transformation was incomplete, however, in that it created a second and evil identity, but did not make the first identity purely good. At first, Jekyll reported, he delighted in becoming Hyde and rejoiced in the moral freedom that the creature possessed. Yet eventually, he found that he was turning into Hyde involuntarily in his sleep, even without taking the potion. At this point, Jekyll resolved to cease becoming Hyde. He ends his letter saying "I bring the life of that unhappy Henry Jekyll to an end". With these words, both the document and the novel come to a close.

And, the theme of doubled self in the doubled city made its appearance in its Decadent form in Oscar Wilde's *The Picture of Dorian Gray* (1891), where the ambiguity is brought into the center of the art itself. In Wilde's version, Dorian becomes ever more corrupt in life, but holds on to his golden youth. Meanwhile his portrait in the attic ages and decays, with the art expressing the reality as the reality turns into art. The portrait becomes the double; when it must be destroyed ("It had been like a conscience to him… He would destroy it"), Dorian himself ages and dies. Dorian in *The Picture of Dorian Gray* is both the criminal and the aesthete combined in one man. This is perhaps linked to Robert Louis Stevenson's *Strange Case of Dr. Jekyll and Mr. Hyde,* which Wilde admired so much. The division that was witnessed in *Dr. Jekyll and Mr. Hyde,* though extreme, is evident in Dorian Gray, who attempts to contain the two divergent parts of his personality. This is also a recurring theme in many Gothic novels.

"Victorian era was one in which man became well aware that life was increasing its encroachment upon his spiritual wholeness, and that his consciousness and his unconscious, his intellect and his imagination, his external world and his inner world were all at work to divide him into two halves." (Chang, 2006, p.320) Robert Browning, a sensitive mind to this era, feels that he is in an incompatible contradiction, tug between his pubic commitment as a man of Victorian Era, following the values and convention of this particular historical period, and his private vision as a poet who is honest to his heart, between his supposed duty for spreading the middle-class values then and his hidden desire for a passionate loving relationship, between his flesh and his soul. What is worthy of attention is that he goes even to the delicate level of psychology, the dramatic monologue has done its job for reflecting the inner mind of the narrator's: in the first one, love overpowers all and nothing can interfere with it, for love, he is ready to do anything; then he goes back to the world of reality, distorting his real ideas.

"Victorian poetry is characteristically dialogic, presupposing, and even harboring the existence of multiple choices." (Linda, 2010, "Introducing Victorian Poetry", p.7) "It is the body,… of the poem, while the proliferating symbols and metaphors, bespeak its soul. In this sense, too, the poem enacts as double vision." (Linda, 2010, p.274) This general

statement exactly can be used to summarize Robert Browning's poetic creation. He works as a Romantic poet and a Victorian story-teller, articulating a double vision that embodies and narrates the compelling importance of poetry, social justice and erotic relations.

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Symbolic vs. Connectionist Accounts of SLA

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Abstract—**Generative Linguists following (Chomsky 1965, 1982, and 1995) have argued that grammar is innate, exist in brain as domain-specific module, and is transmitted by genetic inheritance. They also argued for rule-governed nature of language and language acquisition. They have resorted to many arguments to justify these claims among which, the complexity of language, the poverty of stimulus and the lack of negative evidence can be mentioned (Cook and Newson, 1996). For some decades these theories have been widely accepted as being not controversial and even undeniable. But within the last two decades these ideas have been strongly disputed by emergentists, construction grammarians, associationists, and connectionists. These approaches differ strikingly from other accounts of language learning. They do not believe that language acquisition is the result of internalizing language rules. Instead, in these approaches, the importance is put on construction of associative patterns (Mitchell & Myles 2004). Among these approaches to language the last one, connectionism, is greatly distinguished by others in its research techniques. The development of neural network computer simulations or what has come to be known as Artificial Neural Networks (ANN) has helped researchers in this approach to make stronger claims about the nature of language and language acquisition. This has helped them to move from making abstract and obscurant theories toward entangling with concrete and physical realities. The present paper is an attempt to compare and contrast the symbolic and connectionist approaches to second language acquisition.**

Index Terms—**symbolic approaches, connectionism, emergentism**

I. INTRODUCTION

Hulstijen (2002) explains that symbolic accounts represent knowledge as a collection of symbols accompanied by rules that specify the relationship between them. According to connectionist account, knowledge is represented as sums of tiny information-packed units but rather activation patterns in a neural network.

There has been a wide research interest towards the connectionist approaches to second language acquisition (Ellis N. 1998; Elman 2005; Elman et al., 1996; Ingram, 2007; MacWhinney, 1998; Ingram, 2007; Rumelhart and McClelland (1986). According to Connectionism, the brain is like a computer that consists of neural networks. Learning in this view occurs on the basis of associative processes, rather than the construction of abstract rules. Connectionist approaches to language acquisition explore the representations that can result when simple learning mechanisms are exposed to complex language evidence (Ellis N. 1998, p.645). There are many separate connectionist simulations of the learning of morphology, phonological rules, semantic structures, etc. These stimulations demonstrate that connectionist models can extract the regularities in each of these domains of language and then operate in a rule-like (but not rule-governed) way (Ellis, N. 1998).

Emergentism

Emergentists contend that the innateness assumption of the language instinct hypothesis lacks any plausible process explanation (Elman et al., 1996). It is argued that today's theories of brain function; process and development do not verify the inheritance of structures which might serve as principles and parameters of UG (Ellis, N. 1999). In the Emergentist perspective, interactions occur at all levels, from brain to society, give rise to emergent forms and behavior (Elman et al. 1996; MacWhinney, 1998). These outcomes might be highly constrained and universal, but they are not directly contained in the genes in any domain specific way (Ellis, N. 1999).

Emergentists look at interdisciplinary nature of language. They argue that a complete understanding of language is not going to come from one discipline alone (Ellis, N, 1999). As Cook and Seidlhofer (1995) summarize, language can best be viewed as:

a genetic inheritance, a mathematical system, a social fact, the expression of individual identity, the expression of cultural identity, the outcome of a dialogic interaction, a social semiotic, the intuitions of native speakers, the sum of attested data, a collection of memorized chunks, a rule-governed discrete combinatory system, or electrical activation in a distributed network … We do not have to choose. Language can be all of these at once. (Cook & Seidlhofer, 1995, p. 4)

Connectionists believe that language at any one of the domains (phonology, syntax, etc.) is the result of interactions between language and environmental variables. The sum is a dynamic, complex, non-linear system where the timing of events can have dramatic influence on the development course and outcome (Elman et al. 1996; MacWhinney, 1998). Emergentists claim that rule-like reality can emerge from clearly unregulated behavior. For Emergentists, language is like the majority of complex systems that exists in nature and which empirically delineate hierarchical structure (H. A. Simon, 1969). They believe that the complexity of language emerges from rather simple developmental phenomena being exposed to a complicated environment. Thus they supplant a process description for a state description, study development rather than the final state, and focus on the language acquisition process (LAP) rather than language acquisition device (LAD) (Ellis, N. 1999). As N. Ellis (1998) believe connectionists argue just as the conceptual components of language may derive from cognitive content, therefore, the computational facts about language originate from nonlinguistic processing, that is, from the large number of competing and converging constraints imposed by perception, production, and memory for linear forms in real time (Bates, 1984). In the same vein, Elman (2005) describes emergentists' view as:

In emergentist view the language sits at the crossroads of a number of small phenotypic changes in our species. That interacts uniquely to yield language as the outcome. Here, language is seen as a domain-specific outcome that emerges through the interaction of multiple constraints, none of which is specific to language. Figure 2.1). (Elman, 2005 p. 114)

To put it another way, (N. Ellis 1998) contend that Emergentists believe that the universals of language have emerged, just as the universals of human transport solutions have emerged. They have many examples from other domains to simulate and prove this position. Just as Simon says: "Cars are cars all over the world" (Simon, 1969). As (N. Ellis, 1998, 1999) mentioned universal properties of languages have not originated from some preordained design, rather they have emerged from the constraints imposed by human transport goals, society, physics, ergonomics and the availability of natural resources. Humans have evolved systems for perceiving, and representing different sources of information such as vision, space, audition, touch, motor action and emotion (N, Ellis, 1998). Simple learning mechanisms, operating in and across these systems as they are exposed to language data as part of a communicatively rich human social environment by an organism eager to exploit the functionality of language, suffice to drive the emergence of complex language representations (Simon, 1969).
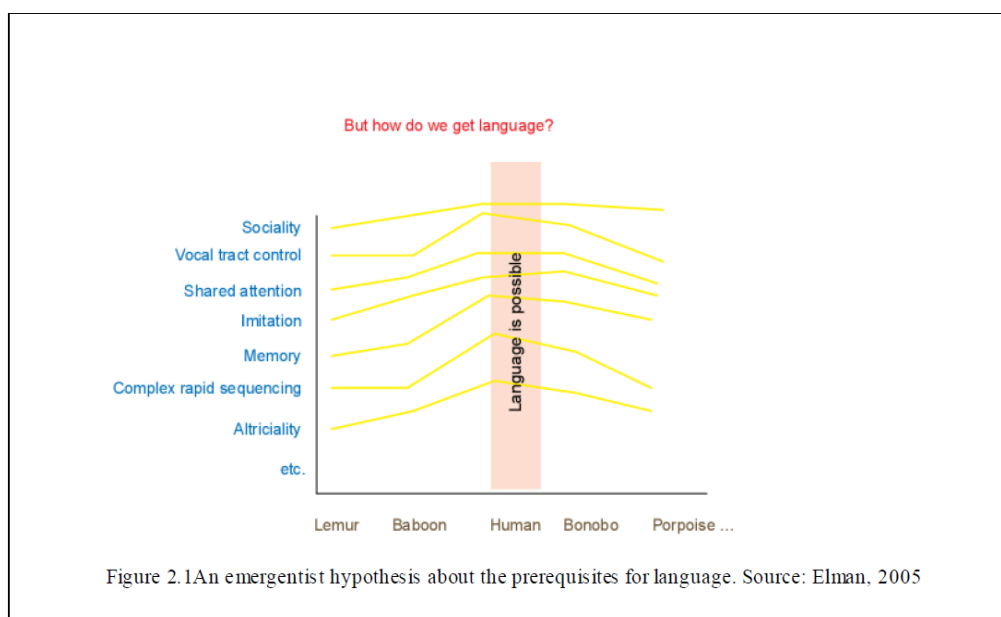

Figure 2.1 An emergentist hypothesis about the prerequisites for language. Source: Elman, 2005

Connectionism

Although, these claims of Emergentists are plausible; there is obviously too little explanation of the involved processes (N, Ellis, 1998). The reason may lie in the complexity and ambiguity of these individual domains that interact to yield language (Elman, 2005). (N, Ellis, 1998) asserted that when one doesn't properly understand any of the individual domains that interact to yield language, how can one hope to perceive the emergent product of their interaction? Moreover, the interactions are going to be so complex that their unique nature cannot be anticipated before they appear in the linguistic evidence. For these reasons, Emergentists draw on connectionism because it provides a set of computational tools for exploring the conditions under which emergent properties arise (N, Ellis, 1999; McClelland et al. 1986). One can list Connectionism's advantages for this aim: firstly, neural inspiration, secondly, thirdly, distributed representation and control, fourthly data-driven processing with prototypical representations emerging rather than being innately pre-specified**,** then emphasis on acquisition rather than static description, slow, incremental, non-linear, content-sensitive and finally structure-sensitive learning; generalization and transfer as natural products of

learning; and, since the models must actually run, less scope for hand waving (Churchland & Sejnowski, 1992; McClelland et al. 1986).

Connectionists are of the belief that although language behavior can be explained as being rule-like, this does not imply that language behavior is rule governed (N, Ellis, 1998, 1999; McCleland, Rumelhart, & PDP Group, 1986). Rather, they explore how simple learning mechanisms in artificial neural networks are able to acquire the associations between, say, forms and meanings, joined with their respective reliabilities and validities, and then utilize these associations to produce novel responses through generalization (N, Ellis, 1999; Levy, Bairaktaris, Bullinaria & Cairns, 1995). Connectionist models demonstrate how symbolic associative systems, neither given nor identifiable rules, persuade rule-like grammatical behavior (Miikkulainen, 1993).

Connectionist approaches to language acquisition explore the representations that can result when simple learning mechanisms are exposed to complex language evidence (N, Ellis, 2003). In connectionist approach the hypotheses about the emergence of representation is tested by assessing the efficacy of these implementations as computer models consisting of a number of artificial neurons connected in parallel forms (N, Ellis, 1998, 19999; Miikkulainen, 1993).

Connectionism likens the brain to a computer consisting of neural networks. Learning in this view occurs on the basis of associative processes, rather than the construction of abstract rules (Ingram, 2007). . According to this paradigm, the human mind looks for associations between elements and creates links between them. These links become stronger as these associations keep recurring and they also make relations with other connections between elements. Connectionists claim that learners make use of regularities in the language input and extract probabilistic patterns on the basis of these regularities.

II. CONNECTIONIST MODELS AND NEURAL NETWORKS

Connectionist networks are referred to as neural networks because they have a number of the basic characteristics of a biological neural network (Gregg, 2003). A connectionist model includes a number of simple processing units (artificial neurons) that are interconnected by their inputs and outputs. To decide whether or not to launch a processing unit, it integrates the influences that operate upon it at a specific point of time. This is because there is a analogy with the way neurons in a biological network behave (Gregg, 2003; Ingram, 2007). In these systems learning is achieved through modifying the connection weights on synapses -the points of contact between processing units (Ingram, 2007).

Localist and distributed networks

Early computational simulations of language learning are known as localist networks. It is because their functional architecture was so that in it each unit had a designated task. In other words, in these networks each node in the network is regarded as functionally distinct element. In order to be able to learn new elements these networks should be rewired to encompass new elements (Miikkulainen, 1993).

Distributed networks are flexible and rigorous neural network architectures, where the linguistic elements are not operated in particular nodes, but distributed across activation patterns of the whole system (Ingram, 2007). Elman's recurrent network which is widely used in the field of language acquisition is an example of distributed networks.

Artificial Neural Networks

Generally, a biological neural network includes of a number of chemically connected or functionally `distinct neurons. A single neuron, presumably, connected to a number of other neurons and the whole number of neurons and connections in a network may be extensive (Gregg, 2003). Connections, also called synapses, are formed from axons to dendrites, and other connections are plausible. Apart from the electrical signaling, there are other forms of signaling that originate from neurotransmitter diffusion, which have an effect on electrical signaling (Elman, 2006; Gregg, 2003).

An artificial neural network (ANN), also called a simulated neural network (SNN) or commonly neural network (NN) is a joined group of artificial neurons that utilizes a computational model for the purpose of information processing on the basis of a connectionist model to computation (Arshvasky, 2006). In most cases an ANN is an adaptive system that makes some changes in its structure based on external or internal information that runs through the network (Hagan, 1996).

In more practical ways, neural networks are non-linear statistical data modeling or decision making tools (Arshvasky, 2006; Ingram, 2007). They can be utilized to simulate complicated relationships between inputs and outputs or to find regularities in data (Arshvasky, 2006).

An artificial neural network composes of a network of simple processing factors (artificial neurons) which can portrait complicated global behavior, selected by the connections between the processing elements and element parameters (Arshvasky, 2006). Artificial neurons were first put forwarded in 1943 by Warren McCulloch, a neurophysiologist, and Walter Pitts, a logician. In a neural network model simple nodes, which can be referred as variously "neurons", "Processing Elements" (PE) or "units", are joined together to shape a network of nodes — therefore the term "neural network". Whereas, a neural network does not have to be adaptive, its practical application comes with algorithms which designed to adjust the strength (weights) of the connections in the network in order to produce a desired signal flow (Arshvasky, 2006).

In an ANN every neuron has an associated activation value, often between 0 and 1 approximately analogous to the firing rate of real neuron (Elman, 2006; Gregg, 2003). Psychologically speaking, meaningful objects can then be represented as models of this activity across the whole set of artificial neurons. The units in the artificial network are

normally multiply interconnected by connections with variable strengths or weights. These connections allow the level of operation in every unit to enhance the level of activity in all the units to which it is joined (N, Ellis, 1998, 1999, 2003). The connection strength are modified by an appropriate learning algorithm, in such a way that when a specific model of activation emerges across one population it can lead to a desired model of activity emerging in another set of units (N, Ellis, 1998, 1999; Gregg, 2003).

There are different standard architectures of model; each one is appropriate to a particular kinds of classification. The most common models have three different layers: the input layer of units, the output layer, and an intervening layer of hidden units (so-called because they are hidden from direct contact with the input or the output) (N, Ellis, 1998, 19999, 2003). The presence of these hidden units enable more complex input and output mapping to be learned than would be possible if the input units were directly connected to the output units (N, Ellis, 2003; Elman et al. 1996). The most common learning algorithm is back propagation, in which, on each learning trial, the network compares its output with the target output, and propagates any difference or error back to the hidden unit weights, and in turn to the input weights, in a way that reduces the error (N, Ellis, 2003). The utility of artificial neural network models may lie in the fact that they can be utilized to infer an operation from observations and also to employ it (N, Ellis, 1998, 1999, 2003). This is particularly useful in applications where the complexity of the data or task makes the planning of such a function impractical.

III. EMPIRICAL STUDIES ON CONNECTIONISM

One of the earliest works in this approach was the study done be Rumelhart and McClelland (1986). They devised a model to simulate the learning of English past tense on the basis of associative patterns. Their model used a computer that made generalizations based on the input that was presented to it.

This model was not only able to acquire the correct past tense endings of English verbs, but most importantly, it made some overgeneralization errors, similar to those that English children make. In other words it was able to simulate the famous U-shaped learning curve of English past tense. This model was criticized (Pinker and Prince 1988) on the basis of some differences on the rate of exposure to input or the rate of learning but the important point was just the ability of the system to acquire these rules because these networks are just very tiny models of a very extensive real network. The application of the model has now been extended beyond the realm of morphology to phonology, syntax and the lexicon (N.C. Ellis, 2003)

Sokolik and smith (1992) used a coercionist network to investigate the assignment of gender to French nouns. The system used the orthographical clues to decide which gender should be assigned to the nouns. In, French for example, nouns ending in -ette or -tion are feminine, while nouns ending in -eur or -on are masculine. Although this is not always true but studies indicate that French children also use these clues to assign gender.

Their system learnt to determine correctly the gender of a number of French nouns. The model was also able to generalize from that learning experience data and assign gender to already unstudied nouns with a high degree of reliability. This system assigned gender through relying on the orthography of the nouns, to the exclusion of any other cues such as adjective or pronoun agreement, or semantic clues. So sokolik and smith (1992) concluded that the model was able to assign grander accurately on the basis of the regularities (associative patterns) it had observed in the input.

N.C. Ellis and Schmidt (1997) investigated the study of English past tense morphology done by Rumelhart and McClelland (1986). Based on their research they had claimed that a connectionist model reproduced very closely the way in which children acquire the past tense in English. Their study had been criticized by pinker (1991), who had argued that only irregular verbs are learned by associations and regular verbs are learnt as a symbolic rule.

Ellis and Schmidt (1997) used a connectionist network to study the adult acquisition of plural morphology. To do this they devised an artificial language and presented it to their adult participants. They also used it as data to their connectionist network. They found that the results from their connectionist network were very similar to that of adult learners. So they came to the conclusion that associative patterns suffice to explain the acquisition of plural morphology and there is no need for the dual route presented by pinker (1991).

Connectionist models of language have their historical antecedents in learning theory, in psychology, and in much older philosophical tradition of empiricism and associationist views of mind. But what sets contemporary connectionist models of language apart from their behaviorist and empiricist forebears is that they take the form of computational simulations, rather than being purely paper and pencil models. (Ingram 2007 p.79)

In computational simulations, the performance of the model is evaluated by comparing it with the performance of human language performance.

The major criterion for evaluating a connectionist model is not so much 'Is it a good analogue of how the brain is wired? But rather, can it simulate interesting and non-obvious aspects of the process under study. (Ingram, 2007 p.81)

IV. THE IMPORTANCE OF EARLY LIMITATIONS OF LEARNING MECHANISMS

One of the most interesting studies in this approach is the research done by J.L. Elman (1993). Elman (1993) in his paper mentions two noteworthy differences between humans and other species. These human's exceptional capacity to learn and the unusually long time it takes to reach maturity. He considers the first difference –unusual capacity to learn-

positive and the other difference –long time to reach maturity- negative. To provide a reason why the evolutionary pressure has not cut this long period, he suggests a theory. His theory is that, these two differences are related to each other. In other words, in order to for humans to posses this unusual capacity to learn, they should pass through such a long period to reach maturity. He proposed the theory that, the limitations in learning mechanisms such as memory span and attention in childhood is a factor that facilitates learning language. Elman proposed that in humans, learning and development interact in an important and non-obvious way. Maturational changes may provide the enabling conditions which permit learning to be most effective. (Elman, 1993)

In order to investigate this claim, he devised an ANN and made some simulations. What he did in short terms is that: He made 10000 sentences with varying length and complexity. Hi did the study in two different phases and some simulations in each of these phases. In first phase, he maintained the learning mechanism (ANN) constant. He used all 10000 sentences (without any grouping based on their complexity) as input data for the network and observed the success of the network. Then he divided the sentences into four groups based on their complexity, each consisting of 2500 sentences. This time, again maintaining the learning mechanism constant, he fed the sentences in each group by the order of complexity of the sentences in each group. The success of the network in learning was much better from when all the sentences were fed at the same time. This was something that seemed logical and is one of the principles of human learning, something close to the concept of Krashen's i+1. But the problem is that this incremental input for children is unrealistic. There is good evidence that children are exposed to language input at its full range in their environment. So the interesting part of the research began. In second phase of the study, he did not sort the sentences according to their length and complexity. But he interfered in the learning mechanism (ANN) itself. In this phase, similar to the first phase, he did four simulations but instead of maintaining the network constant and increasing the complexity of the input, he handicapped the network in four varying degree. At first simulation, he deprived the network severely of some of its memory capacities and presented all the data. At second and third simulations, he increased the memory capacity of the network by reducing the obstacles to the network and again presented all the data. At last simulation he did not interfere at all in the network, so let the network to utilize all its memory capacities. So in short terms, in this phase, he began with a limited learning capacity and gradually increased it. The results were much better from when the network had all its learning capacity from the beginning. He concluded that if the learning mechanism was permitted to undergo "maturational change"(hence, increasing its memory capacity) during learning process, then the outcomes are as good as if the environment had been progressively complicated.

V. Conclusions

The theoretical underpinnings and tenets of Connectionism were touched upon in sharp contrast to symbolic account of second language acquisition this short paper. Moreover, a number of advantages of this model to language acquisition were enumerated. At the end of the paper, mention was made of few empirical studies in the domain of connectionism. What remain for the L2 researchers and applied linguistics is to investigate different structures and different domains languages.

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Balancing Accuracy and Fluency in English Classroom Teaching to Improve Chinese Non-English Majors' Oral English Ability

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Abstract—With the globalization of the world economy, especially with China's entry into the WTO, we will have to communicate more with people from all over the world in English, and as a result, an English learner's communicative competence, especially his or her oral communicative competence, is becoming increasingly important. College students, especially the non-English majors, account for a significant proportion of English learners in China. As far as they are concerned, how to help them express themselves both accurately and fluently in our English classroom teaching has been a matter of concern to us teachers of English for quite a long time. But despite the fact that a variety of means have been tried, for various reasons, a large number of non-English majors still have much difficulty expressing themselves effectively. So this paper is intended to solve the problem. It first reveals the current overall level of the Chinese non-English majors' spoken English, then probes into the factors responsible for their poor oral English ability, and finally proposes a practical, applicable and effective solution to the problem: balancing accuracy and fluency in English classroom teaching.

Index Terms—oral English ability, factors, accuracy, fluency, balance, improve

I. INTRODUCTION

With the globalization of the world economy, especially with China's entry into the WTO, we will have to communicate more with people from all over the world in English, a widely recognized universal language, and as a result, an English learner's communicative competence, especially his or her oral communicative competence, is becoming increasingly important. College students, especially the non-English majors, account for a significant proportion of English learners in China. As far as they are concerned, how to help them express themselves both accurately and fluently in our English classroom teaching has been a matter of concern to us teachers of English for quite a long time. But despite the fact that a variety of means have been tried, a survey on "Hierarchical Teaching" made in Leshan Normal University in 2011 revealed that a large number of non-English majors still had much difficulty expressing themselves effectively. Then how to improve their oral English ability? This paper is intended to find a satisfactory answer to the question. To achieve the purpose, it will first reveal the current overall level of the Chinese non-English majors' spoken English and then probe into the factors responsible for their poor oral English ability.

II. THE CURRENT ORAL ENGLISH LEVEL OF CHINESE NON-ENGLISH MAJORS

In June 2011, a survey on "Hierarchical Teaching" was conducted by the writer and her colleagues in Leshan Normal University. The participants in this survey were 1,218 Level-A and 540 Level-B non-English majors in their second year. They had studied English more or less entirely in an instructed setting. They were between 18 and 20 years old. At the time of data collection, most of them had been studying English as a foreign language in Chinese schools for 8 years, first in elementary school and middle school and then in college. None of them had ever been to an English-speaking country, and they had had few opportunities to use English for communicative purposes outside the classroom. As non-English majors, they had 4 hours of English per week—3 hours for intensive reading and 1 hour for listening (A few teachers use half an hour for speaking every two or three weeks or occasionally). They were not told the precise purpose of the survey and were assured that the information collected would not impact their course grades.

All the participants were asked to complete a questionnaire in Chinese. The questionnaire consisted of multiple choice questions on their English study habits, English learning strategies, learning methods and so on and three open-ended questions on their opinions mainly about "Hierarchical Teaching." For instance, there are such questions as "Which language skill do you want to improve most---Listening? Speaking? Reading? Writing?", "What do you think is the biggest obstacle to improving your English ability---Limited vocabulary? Insufficient English knowledge?

Insufficient background knowledge? Lack of interest? Not realizing the importance of improving oral English ability?" and "What do you think is the major problem in English classroom teaching---Teachers' overuse of Chinese? Teachers' overuse of criticism? Teachers' overuse of the traditional teaching mode? Teachers' monotonous use of classroom teaching language?"

By classifying and analyzing the data collected, we found that 58.2% of the participants agreed that of the four language skills, speaking was the skill that they wanted to improve most and therefore they suggested that the teacher organize more speaking activities in class, while 32.18% thought they should do more listening exercises before required to speak; 49.44% named speaking as the skill they got the least practice at the individual level; 44.07% admitted that they couldn't make themselves understood most of the time, not to speak of expressing themselves fluently. As to the factors resulting in their poor oral English ability, 48% of the participants mentioned their limited vocabulary, 30% referred to their neglecting the importance of improving their spoken English in college and 19.2% thought of their lack of interest in English study as the main factor. As for the major problem in English classroom teaching, 64% mentioned that their teachers spoke too much Chinese in class.

Different participants had different answers to the questions raised in the questionnaire and we cannot list them one by one, but the survey indicates that most Chinese non-English majors are weakest in the productive skills---speaking and writing, with speaking featuring significantly as the skill which needs most attention, and that the factors responsible for this result are various.

III. Factors Responsible for Chinese Non-English Majors' Poor Oral English Ability

Without doubt, many factors, such as the teachers' negative impact and students' lack of interest in English, are responsible for the poor oral English ability of many Chinese non-English majors, but, based on our survey and observation, we find that the following are the major ones.

A. Teachers' Negative Impact

We all know that oral communication through participation and interaction is the basis on which spoken language is built. But the survey mentioned above suggests that some of the teachers' practices in class limit or affect Chinese non-English majors' oral communication in class and as a result, lead to their poor oral English ability.

1. Teachers' Overuse of Chinese

My observation also confirmed that a large number of teachers of English spoke too much Chinese in class.

Two years ago, to get to know how teachers who taught non-English majors English in our college conducted their teaching, I observed the English classroom teaching of fifteen teachers for a month on end. The result was surprising: About 80% of the teachers observed used both English and Chinese to give instructions, explain the learning materials and make informal interaction with students. That is, most of the time they spoke English first and then translated what was said into Chinese immediately. About 13% lectured all the way through a class in Chinese except reading the English texts or exercises. Only one teacher spoke English most of the time, only occasionally translating the difficult or important points into Chinese to help students have a better understanding. 90% used "Grammar Translation" method, with which they analyzed the structures of most sentences in a passage, and then translated them into Chinese, or asked students to do translation exercises now and then. In the opinion of these teachers, mastering grammar (through translation) is the main objective of English study, and communication, if it occurs, is the lucky by-product. Teachers' speaking too much Chinese in class makes students mistakenly believe that studying English is just studying how to do translation from English to Chinese or vice versa and as a consequence, affects their effective expression of themselves.

2. Teachers' Underuse of Praise

As to the importance of praise, Janet Graham, an English composer, music educator and music therapist, said in her essay "Profits of Praise" that "Praise is like sunlight to the human spirit; we cannot flower and grow without it. . . . For children an ounce of praise is worth a pound of scolding" (qtd. in Zai, 1998) . Unfortunately, although many teachers are fully aware of the importance of praise to students in elementary or middle schools and therefore they often give students pats on the back, even for a little progress, yet few have realized the great effects praise may also have on college students, especially on the underachievers. Quite a few teachers in college have the misconception that as grown-ups, college students should know clearly what they should and can do and that they shouldn't do something just because they can get plenty of praise or encouragement if they do it. So, instead of praising students now and then, many teachers always find fault with what their students say and say something discouraging. They usually attach too much importance to the grammatical correctness of sentences. It is true that grammar is an absolute necessity in language teaching and learning, but they haven't realized that if a student is frequently scolded because of some careless grammar mistakes in his or her oral presentation, he or she will become timid and afraid of making mistakes, and as a result, he or she would rather "play safe" by keeping silent instead of making bold attempts to speak out. Since no one likes to be criticized, why don't we make more efforts to relay more pleasing and flattering comments? Why are we reluctant to give our students the warm sunshine of praise?

B.   Interference of Chinese

In China, English is taught in an EFL context. Teachers of English and students share the same mother-tongue, Chinese. Having been surrounded with Chinese and influenced by the Chinese thought pattern since they were born--- beating about the bush, many students construct English sentences as they do in Chinese unconsciously. But some teachers consciously or unconsciously neglect and fail to correct their mistakes in time, by and by, the students' bad habit of constructing English sentences in a Chinese way take hold. Whenever they are required to translate Chinese into English, they would make word-for-word translation unconsciously. As a result, what they speak is Chinglish, inappropriate in form and meaning.

C.   Boring and Mechanical Speaking Activities

Because of paying too much attention to the study of language knowledge, many teachers often create EFL contexts where students are given much explicit explanation of forms and limited oral production practice, like gap filling, sentence writing, sentence translation, paragraph translation and so on, instead of providing students with opportunities for "practice in real-operating conditions or optimal operating conditions" (Johnson, 1996; Van denBranden, 1997, 2007; qtd. in Patanasorn, 2010). Even if some oral activities are organized, they are such boring and mechanical ones as "reading model dialogues," "reading aloud comprehension passages," "giving answers to written language exercises," "reading aloud vocabulary lists," "reading after the tape," and "watching a video or clip of a film and then repeating some 'excellent' lines." These activities just help students "to vocalize the sounds of English and to be familiar with the structures of English leading to linguistic competence" (Lan, 1994), which, important though it is from the accuracy aspect of speaking, will remain only as building blocks. These building blocks will not be put to use for which they are made, which is to develop the speaking skill, because the oral activities do not require students to "formulate utterances based on process of language for production in real time under reciprocity conditions" (Lan, 1994). Just because students do not receive authentic oral production practice frequently in their language classes, their oral English ability is hard to get improved.

D.   Deficient Testing System

Nowadays, almost all the English tests at different levels in China, from elementary school to high school to college, emphasize accuracy. For example, the English achievement test for the non-English majors in colleges and universities usually consists of two parts: subjective items like compound dictation, translating and writing, which accounts for 30-35%, and objective items like in-depth reading, fast reading, listening comprehension and cloze, which accounts for 65-70%. In a vast majority of colleges and universities, there is no oral test at all. Let's take CET-4 (College English Test Band 4) for another example. Almost all the students in almost all the colleges and universities are required to pass the written examination to acquire the diploma, but only a few (those who get a score of 85 points or more) can have the opportunity to take part in the College English Level Four Spoken English Test. What's worse, test makers often offer four reasonably sounding words or phrases or sentences for students to choose from and the students are compelled to spend three-fourths of their time looking at wrong or inappropriate usages. Although educators and teachers know clearly that exposure to too many wrong answers in multiple choice questions does great harm to students' second language acquisition in terms of "use" rather than "usage," they still prepare such examination questions. To help students pass such examinations with ease, teachers have to take much class time to differentiate one word from another and one phrase from another. Similarly, students have to devote most of their time and energy to memorizing the subtle differences between words and between phrases in the hope that they can pass the CET-4 or 6 exam or other English examinations without any difficulty. There is hardly any peer interaction or teacher-student interaction in or after class. So the deficient testing system is also a very important factor responsible for students' poor language proficiency.

Besides the teachers' negative impact, the interference of the mother tongue, the boring and mechanical speaking activities and the deficient testing system discussed above, some other factors, like the speaker's introverted personality, lack of self-confidence, poor physical conditions, unfamiliarity with the situation, inadequate preparation and so on, also prevent students from expressing themselves both accurately and fluently. To solve the problem, my colleagues have tried various means, but in vain. As far as I'm concerned, the key to solving the problem is to maintain a balance between accuracy and fluency in classroom teaching, because "because of the time-constraint and reciprocity conditions inherent in listener-speaker situations" and "the need to handle unpredictability of listener response," "spoken language proficiency involves being able to produce fluently and accurately, autonomous utterances which are appropriate to the context of the speech situation" (Lan, 1994).

IV.   ACCURACY AND FLUENCY

As far as accuracy and fluency are concerned, different scholars have given different definitions. For example, Ellis (2009) holds that "fluency" means "the capacity to use language in real time, to emphasize meanings, possibly drawing on more lexicalized systems," and "accuracy" means "the ability to avoid error in performance, possibly

reflecting higher levels of control in the language as well as a conservative orientation, that is, avoidance of challenging structures that might provoke error." Crystal (1977), Bryne (1986), and Nation (1991) define "fluency" as "the ability to get across communicative intent without too much hesitation and too many pauses to cause barriers or a breakdown in communication" (qtd. in Lan, 1994). Bryne (1988) defines "accuracy" as "the use of correct forms where utterances do not contain errors affecting the phonological, syntactic, semantic or discourse features of a language" (qtd. in Lan, 1994).

But in this paper, "accuracy" refers to the ability to produce grammatically correct sentences while "fluency" refers to the quality or condition of being able to speak or write a language or perform an action smoothly, accurately and easily, which includes the ability to produce written and/or spoken language with ease, the ability to speak with a good but not necessarily perfect command of intonation, vocabulary, and grammar, the ability to communicate ideas effectively, and the ability to produce continuous speech without causing comprehension difficulties or a breakdown of communication. In other words, accuracy emphasizes precision or exactness and is often emphasized in formal instruction, language acquisition, grammar competence and grammar-translation method, while fluency describes a level of proficiency in communication and is frequently stressed in procedural skill, expression proficiency, lexical phrases, social interaction, necessary topics and discourse. Accuracy is the basis of fluency while fluency is a further improvement of a person's linguistic competence and a better revelation of his/her communicative competence. They two are so closely related that they are inseparable.

Nevertheless, most teachers of English in China prefer either accuracy-oriented activities or fluency-oriented ones. Then what can we do to balance the two in our classroom teaching?

V. METHODS OF BALANCING ACCURACY AND FLUENCY IN ENGLISH CLASSROOM TEACHING

To keep a balance between accuracy and fluency in our English classroom teaching, we can employ the following methods.

A. Combining Communicative Approach with Grammar-translation Method

Nowadays, with greater importance being attached to English learners' communicative competence, which involves principles of appropriateness and a readiness on the part of the learner to use relevant strategies in coping with certain language situations, communicative approach has been advocated and is being practiced in college English teaching. But with the passage of time, we have found that no single teaching method can deal with everything that concerns the form, the use, and the content of the target language and that appropriate grammar analysis and limited utilization of translation from or to the target language (English) are still an indispensable part of teaching. Vocabulary work and pattern drills are still good ways of familiarizing students with sentence structures and thus can help them acquire linguistic competence, which, involving the spontaneous, flexible, and correct manipulation of the language system, is the basis on which English language skills get improved. So we had better combine communicative approach with grammar-translation method in our classroom teaching. In this way students can not only acquire a solid knowledge of the English language but also better their English language skills.

To combine the two methods well, we need to make the language situations and language material as realistic as possible or make English teaching partly communicatively oriented so as to help students acquaint themselves with appropriate language usage instead of just teaching grammar and drilling grammar patterns as we used to. That is to say, while practicing linguistic competence, classroom activities such as role playing, simulations, and real-life interactions should also be organized to provide as much practice as possible for students to develop their communicative competence.

B. Encouraging Guided Peer-interaction and Student-teacher Interaction

To what extent should we make efforts to encourage the non-English majors to make spontaneous and unsupervised peer-interaction in English? The answer is "we must be cautious." Although students can acquire the second language through classroom communication or interaction, the unsupervised or unguided peer-interaction in EFL contexts will undoubtedly expose them to a large number of wrong forms. If they practice their spoken English in this way for a long time, they may speak some classroom pidgin, a language made up of two or more languages. Fluency will be emphasized at the expense of accuracy. To avoid it, we had better encourage guided peer-interaction by offering students some hints before and during the whole interactive activity. We can remove the linguistic "props" of already formulated structures as soon as possible so as to provide a balance between activities focused on linguistic forms and those focused on language use to help learners achieve autonomy. Suppose, before we require students to answer the reading comprehension questions orally about the narrative essay "Toby Trivisono's American Dream" written by Frederick C. Crawford, an American industrialist and philanthropist (qtd. in Ji, 2010), we may provide the interesting details of the passage in the form of a table like the following:

Who is the main character?	
Where was he from?	
When did he go to America?	
Why did he go to America?	
What was his dream?	
How did he realize his American Dream?	

Because the points abstracted indicate the essence of the passage, by answering the questions, students can not only practice their spoken English but also improve their reading comprehension ability. In fact, we can organize other speaking activities in the same way. For instance, if we want a student to make an oral report on his or her trip to some place, we can ask him or her to answer the six journal questions (who, where, when, why, what, and how). With teachers' guidance, students will find it much easier to make oral production. With teachers' correct and appropriate guidance and if necessary, with their indirect correction, students may be more likely to notice the differences between their output and correct forms. The more guided peer-interaction there is, the more comprehensible input there will be. As time goes by, students will gradually move up the scale of communicativeness towards autonomy.

Besides encouraging guided peer-interaction, we had better encourage more student-teacher interaction in and after class. Teachers, usually with rich English knowledge and strong English skills, can act as models as well as guides to students. With teachers' imperceptible correction of mistakes and with their occasional encouragement, students will gain confidence and be bold enough to speak more and gradually they can express themselves effectively.

C.   Teachers' Transferring Their Roles

With more and more attention being focused on improving students' communicative competence, the roles teachers have to play must be redefined. The best teachers are usually the ones who impart an attitude or an orientation related to the acquisition of mental abilities, or who are associated with the particular values that one finds personally motivating and inspirational. Specifically speaking, we teachers should take on the following roles in modern English classroom teaching.

First, instead of being the dominating authority in the classroom, we must become learning facilitators to "facilitate the communicative process between all participants in the classroom and between these participants and the various activities and texts" (Breen & Candlin, 1980), giving guidance and advice when necessary. We should also "act as interdependent participants within the learning-teaching group" (Breen & Candlin, 1980), which means that we need to perceive students as having important contributions to make, and then we must continually seek potential and exploit and actively share the responsibility for learning and teaching with them. We must realize that any unnecessary intervention from us may prevent them from becoming genuinely involved in the activities and thus hinder the development of their communicative skills. However, this does not necessarily mean that we should be passive observers. Instead, we should develop students' potential through external direction and help them develop their distinctive qualities.

Second, just as we want students to be life-long learners, we teachers must exhibit a passion for learning, a desire and an aptitude to continue discovering new knowledge and exemplify by constantly refreshing our knowledge and skills to keep abreast with the latest developments in our area of specialization.

Third, to keep pace with the times, we teachers also need to be creative and innovative in integrating our teaching with thinking and learning processes. We must give students more opportunities for expression and provide an environment where creativity can flourish. And we must encourage students to question and to express their thoughts freely so that they will have inquisitive minds.

Besides, because the dynamics of society and industry are changing very fast and whatever knowledge and skills one acquires today may not be relevant tomorrow, we teachers need to remain sensitive and receptive to changes and to be able to anticipate further changes that may come their way. And at the same time we must inculcate in our students a mindset for adapting and receiving changes to prepare them for the changing need of society.

In a word, in addition to imparting knowledge, we teachers need to be in the best positions to determine the most effective teaching methods to bring out the best in each student. For this purpose, on the one hand, we need to recognize learning as an interpersonal undertaking over which no single person can have full control, and realize that there will be differences between ongoing learning processes. We have to accept the fact that "different learners learn different things in different ways at different times" and that some learners may "enter periods when it seems that little or no progress is being made" and that "sometimes learning is typified by silent reflection." On the other hand, we should continually develop new skills and embrace new ideas to bring a fresh perspective to every lesson and to inspire in our students a love for learning and passion for their subject; we should motivate students to always make full use of their time, talents and abilities; we should develop students as individuals according to their talents and abilities. In other words, to help students fit in with the needs of the society, we should work as organizers of resources and as resources; as guides and managers of the classroom procedures and activities and as researchers and learners, "with much to contribute in terms of appropriate knowledge, abilities, and actual and observed experience in the nature of learning and organizational capabilities" (Breen and Candlin, 1980).

D.   Teachers' Equipping Themselves with Knowledge and Appropriate Teaching Methods

Liu Runqing, professor of English at Beijing Foreign Studies University, once said, a teacher must take into account two things in his actual teaching---"What to teach?" and "How to teach?"

"What to teach?" involves pronunciation, vocabulary, grammar, semantics, discourse, pragmatics and the ability and skill in listening, speaking, reading, writing and translation, while "How to teach?" or "How do you teach the language?" has something to do with the teaching method a teacher may use in his teaching. "What to teach?" and "How to teach?" require us teachers to be equipped with all kinds of knowledge. To put it another way, not only should we know something about linguistics, psychology, sociology, anthropology, education and so on, and be able to demonstrate the target language with enough accuracy, but we are also expected to know a variety of teaching methodologies, correct ways to research, and some basic principles of testing. We must realize that it is obligatory for us teachers to adopt different methods when dealing with different teaching materials and when faced with students with different levels of English proficiency. To achieve the purpose, we must enrich our knowledge of English and improve our English skills by various means such as listening to programs in English, watching English programs on TV and surfing the English versions of various news items on the Internet frequently. In a word, to improve students' oral proficiency, we teachers should try every possible means to make ourselves walking encyclopedias so that we can teach any student anything with skill and ease.

E.   Attaching Equal Importance to Both Accuracy and Fluency Exercises

As is mentioned above, accuracy and fluency are so closely related that they are inseparable. Skehan (1998) proposed that "because learners have a limited capacity of attention, there could be trade-off effects between accuracy and fluency. That is, when attention is paid to accuracy, fluency is likely to suffer and vice versa" (qtd. in Patanasorn, 2010). So attaching equal importance to both accuracy and fluency exercises is a must.

Accuracy exercises encourage a thoughtful use of language and the information is intended to help students understand how English works, while fluency exercises invite them to take the parts of different characters when role-playing and to continue a dialogue in their own way, that is, the fluency exercises encourage free expression. Doing accuracy exercises does not mean 100% error-free, but a high degree of accuracy is required, and as a result, students are encouraged to make as few errors as possible and to manipulate the language as spontaneously and flexibly as possible. Generally speaking, soon after the students have mastered the language forms, they ought to be given intensive fluency practice, which is directed at inviting them to express themselves freely without being at all concerned about 100% accuracy. At this stage, we should not only tolerate students' errors and encourage them by emphasizing that error-making is a natural and common practice in the learning of a foreign language, but also assess their performances at the end of each fluency practice so that they can realize their own weaknesses and become more and more conscious of their errors. In this way, accuracy and fluency, which are interdependent, can be practiced almost simultaneously.

But when assigning accuracy and fluency exercises, we had better keep in mind the following:

For one thing, we had better assign exercises that need the knowledge with which students are familiar, because it is found that the personal task which is based on information well known to learners allows them to be more fluent in their performance.

For another, we had better give students more planning time. "With regards to planning, it has been suggested that providing learners with more planning time prior to conducting the task helps learners produce more fluent and complex language" (Patanasorn, 2010). Generally, the more planning time they are given, the more familiar they will be with the inherent structure of discourse and as a result, the more accurate and fluent they will be in their performance, because "familiarity with content and opportunity to plan help lessen the load of information processing which allows learners more attentional resources to focus on formal aspects of language as well as help them to become more fluent in their performance" (Patanasorn, 2010).

In addition to the methods discussed above, we can also achieve the purpose of improving Chinese non-English majors' spoken language proficiency by praising the efforts or even a little progress they make in their English study or by changing the question types in the examination. For example, we can increase the value of the existing subjective items and if possible, we can offer a spoken English test in the final examination. In that case, both teachers and students will be compelled to pay equal attention to accuracy and fluency in their teaching and learning.

VI.   CONCLUSION

In conclusion, with people's attention being focused more and more on the oral proficiency of English learners, teachers have realized the urgency of shifting their emphasis from form to use and communicative language principles are subscribed to. But the reality is that linguistic competence continues to be emphasized while there is no corresponding change in the classroom teaching modes and teaching methods. Hence, what we should do now is conscientiously try to shift our attention from emphasizing the accuracy of students' oral presentation to developing

their ability to express themselves both accurately and fluently in English, for which we can employ various means such as combining grammar-translation method and communicative approach, transferring teachers' roles, and attaching equal importance to both accuracy and fluency exercises.

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The Study of the Currently Practiced Assessment Techniques in Conversation Courses for English Translation Students in Iranian Universities

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Abstract—Considering "Conversion courses" as fundamental prerequisite in English Language Translation major in Iran, it is crystal clear that the quality of relevantly employed teaching methodology and subsequent adopted assessment procedures will directly influence the prospect achievement of the target learners. As a result, the researchers in the realm of pedagogical assessment have constantly attempted to explore the most applicable methods. Thus, in the current research project, the researchers aimed at delving into the current statuesque and problems in order to present an innovative model of oral assessment as a practical solution. To this end, the present study was conducted in 4 Conversation classes with 4 instructors at Islamic Azad University, Shahr-e- Qods branch through 4 main phases which entailed a complete Mixed Method research design. Consequently, the results reflected on significant inconsistencies among the different raters' Conversation Courses assessment regarding their conceptualization, pedagogical performance and the standard criteria globally considered to validate assessments.

Index Terms—conversation course, formative assessment, summative assessment, pedagogical performance

I. INTRODUCTION

Teaching involves assessment. In making decisions about lesson content and sequencing, about materials, learning tasks and so forth, teachers have to determine the strengths and weaknesses of the alternatives available to them. They make selections based on their experience, on their understandings of learning, language development and of language proficiency itself, together with what they consider to be most appropriate and in the best interests of those they teach. Equally, as part of their professional practice, they are always involved in the observation of their learners, which leads to the development of insights about learner progress and judgments about specific learning outcomes and overall performance (Rea-Dickins, 2004).

To be more specific, during 1990s, language testers were by large interested toward test developments in two related fields: educational measurement and language teaching (McNamara, 1997).

In educational measurement, there has been a movement towards what has been referred to variously as 'alternative'(e.g., Herman et al., 1992), 'authentic' (e.g., Wiggins, 1989; 1993; Newman et al., 1998; Terwilliger, 1998, O'Malley & Valdez Pierce, 1996; TESOL, 1998; 2000; Alderson & Banerjee, 2001) or 'performance' assessment (e.g., Aschbacher, 1991; Shavelson et al., 1992; Swanson et al., 1995; Solano-Flores & Shavelson, 1997), which has been moved quickly by widespread dissatisfaction with standardized multiple-choice tests, on the one hand, and by a movement towards the development of standards-based assessment, on the other.

However, when teachers are asked about assessment in general and oral assessment in particular, they do not have much to say especially at the tertiary level and they will tell you first and foremost about the formal mechanisms that are in place to monitor language achievement, or about the specific assessment procedures that they use. There is a tendency to prioritize the 'formal' and the 'procedural' and to underplay the observation-driven approaches to assessment which is strongly in evidence in their everyday classroom practice, such as language sampling (see Gardner & Rea-Dickins, 2002; Rea-Dickins, 2002).

Consequently, considering the oral assessment, some researches have been done so done investigating the oral proficiency assessment (e.g., Fulcher, 1996; Kormos, 1999; Chulhoub-Deville & Fulcher, 2003), raters' effects on oral assessment (e.g., Brown, 2003, Brown & Hill, 1998; Shafipoor & Latif, 2012), the role of task difficulty in oral assessment (e.g., May, 2010). In order to shed more light in this regard, the present paper aims at exploring more about the oral assessment by studying the current assessment techniques of Conversations I and II in English translation course at tertiary level with the purpose of designing and presenting alternative assessment techniques.

II. METHOD

A. Participants

In this study, four university instructors teaching conversation I and II were randomly selected by the researchers. Each instructor had one class with almost 20 students. Then, there were 4 classes with total of 80 students who attended conversation I and II classes. The classes were held in the department of English Language Translation at Islamic Azad University Shahr-e- Qods Branch.

B. Instruments

In the present study, initially in the first phase, 10 TEFL experts were interviewed to explore their conceptualizations toward the issue of assessment for Conversation courses at universities in Iran.

Then, to run the second phase, a semi-structured interview was devised based on the coded ideas and responses obtained from the first phase's interview. Consequently, the semi-structured interview questions were used to interview total number of 4 instructors from 4 classes teaching conversation I and II courses at Islamic Azad University Shahr-e-Qods Branch to find out their ideas toward assessment and the procedures employed by them.

C. Procedure

The design adopted to carry out the present investigation is called "Mixed Method" which is a combination of qualitative and quantitative methods.

A mixed methods study involves the collection or analysis of both quantitative and qualitative data in a single study with some attempts to integrate two approaches at one or more stages of the research process. In other words, mixed methods research involves the mixing of quantitative and qualitative research methods or paradigm characteristics (Johnson & Christensen 2004).

According to Sandelowski (2003), there are two main and somewhat conflicting purposes for combining methods: (a) to achieve a fuller understanding of a target phenomenon and (b) to verify one set of findings against the other. To this end, in the 1970s, scholars who conduct mixed methods research desired to combine qualitative and quantitative research methods through introduction of a new concept called "Triangulation". The term "Triangulation" became synonymous with combining data sources through multiple methods. This method maximizes both the internal and external validity of research and helps reduce the inherent weaknesses of individual methods (Dornyei, 2007).

In the present study, at the very first qualitative stage, a field study was conducted. To do so, the researchers interviewed 10 TEFL experts to explore their conceptualizations toward the issue of assessment for Conversation courses at universities in Iran. As a result of this phase of the study, the researchers coded the ideas and responses to device a semi-structured interview to be employed at the second phase of the study.

Then, the questions were used to interview total number of 4 instructors from 4 classes teaching conversation I and II courses at Islamic Azad University Shahr-e-Qods Branch to find out their ideas toward the concept of assessment theoretically and at the same time, practically.

To carry out the third phase of this study quantitatively, an external assessor joined each of the four classes for eight sessions and evaluated the students personally. Then, the assessor was present at final assessment sessions of all the instructors as well. Finally, the correlation coefficient between the final scores assigned by each of the four participant instructors and the final scores assigned by the external assessor was estimated.

At the final phase which was again, a qualitative one, a comprehensive comparison was performed to compare the standard assessment techniques used globally and the ones used in Iran.

D. Assessment Setting

In the present study, both the formative and summative assessments were considered. Four instructors were selected for this study each having one conversation I or II class. The classes were held in the Islamic Azad University Shahr-e-Qods branch. The dedicated time for each class was three hours per week and there were 14 class sessions and 2 final exam sessions. An external rater took part in all the four classes every session as well as the final exam sessions. She observed the assessment procedure and assessed the students, too.

The followings are each instructor's assessment procedure:

Instructor 1

He only believed in the formative assessment not summative one. As a result, each session the students were assessed through their class participation, their projects, as well as the lectures they delivered. The scoring was out of 20 for each session.

Instructor 2

She employed both formative and summative assessment. Formative assessment was conducted each session through observing the students' class participation and checking their assignment.

Then, the students' assessment results were designated by (+, —, ×) for good performance, average performance, and weak performance, respectively. The total score for this section was 3.

The summative assessment which was run at the last two sessions was both oral and written. The written part consisted of listening, and use of English sections with 5 scores. The oral section had total score of 12 and the students were evaluated based on their accuracy, fluency, pronunciation, and vocabulary. They performed in pairs and were provided with a prompt prepared by their instructors in advance.

Instructor 3

The 3rd instructor also used both formative and summative assessment. In her formative assessment, she considered the students' class participation and their assignment for assessment. The total allocated score for this section was 10.

She also considered both written and oral exam for summative assessment. In the written part, the exam consisted of listening, vocabulary, grammar, and use of English sections with total score of 14. In the oral part, the students in pairs were provided with some prompts which were prepared in advance by their instructor. The topics of the prompt were similar to the topics in their course books. In this section, the total score was considered 16 and the instructor evaluated the students based on a four-scaled table of scoring entitled as Poor, Fair, Good, and Very good and the following scores of 1, 2, 3, and 4 were assigned to the students, respectively based on the above mentioned scales. The items being assessed were vocabulary, grammar, conversation strategy, and fluency.

Instructor 4

Similar to the 2nd and 3rd instructors, the 4th instructor also employed both formative and summative assessment. In addition, self-assessment and peer assessment were observed in her classes in some sessions as well. In the formative assessment, she considered students' class participation, lectures, individual oral presentations, and listening transcription tasks. The total score for this section was 80.

The summative assessment included both oral and written. The written part only consisted of listening and the allotted score was 10. The oral section with the total score of 10, involved both individual and pair work. The topics which were similar to their course book topics were shown on screen in power point format through a video projector. Coherence, pronunciation, using learned materials, and accuracy were the criteria for assessment in this section.

External rater

An external rater also took part in the study and accompanied the instructors both during the class assessment and in final exam assessment. She scored the students on her own every session as well as on the final exam. The total scores for class participation and final evaluation were considered 10 each. The items which were considered both for formative and summative assessment were accuracy, fluency, pronunciation, vocabulary, and using the learnt materials.

III. RESULT

In the proceeding sections to answer the two research questions mentioned in the study, the collected data through both qualitative and quantitative phases will be analyzed and the results will be presented and evaluated separately.

A. Phase 1(Qualitative): Filed study

At this stage the researchers interviewed 10 TEFL experts to explore their conceptualizations toward the issue of assessment for Conversation courses at universities in Iran (table 4.1). As a result of this phase of the study, the researchers coded the ideas and responses to device a semi-structured interview to be employed at the second phase of the study.

TABLE I.
INTERVIEW WITH 10 TEFL EXPERTS

Interview questions with 10 TEFL experts
1- How do you evaluate your students in Conversation Courses at university?
2- How successful has this procedure been?
3- What are your personal criteria for this evaluation?
4- Describe your evaluation procedure in details?
5- What different types of evaluation do you employ?
6- Do you think there is a need for revision to your evaluation procedure?
7- How often do you update and revise your evaluation procedure, criteria and techniques?
8- Do you ever collaborate and swap your evaluation experience with your colleagues?
9- Do you believe in the role of external raters in evaluating your students'' performance in order to reduce the possibility of test bias?
10- How you apply self-evaluation techniques in your classes?

B. Phase 2(Qualitative): Interview with 4 Conversation Instructors

At this stage, based on the coded data extracted from 10 expert interviews in the first phase, the following semi-structured interview questions were devised. Then, the questions were used to interview total number of 4 instructors from 4 classes teaching conversation I and II courses at Islamic Azad University Shahr-e- Qods Branch.

TABLE II.
INTERVIEW WITH 4 CONVERSATION INSTRUCTORS

Interview with 4 Conversation Instructors
1- Describe your assessment procedure in details?
2- How much time do you usually allocate to your assessment procedure?
3- What are your personal criteria for this assessment? Do you have a table of specification?
4- Are you satisfied with the results of your assessment procedure?
5- What are the problems you usually encounter during assessing Conversation Courses?

C. Phase 3(Qualitative): Semi-structured Interview Coding Results

The results of the interview with 4 conversation instructors are presented in the following tables:

TABLE III.
1ST INSTRUCTOR'S INTERVIEW CODING RESULTS

1st instructor's interview coding results
• Focus on Practice Conversation as a criterion for assessment
• Focus on Real Situations
• Focus on learners' vocabulary range
• Personal scoring criteria (+, -,×)
• Scoring is carried out per session
• Have no idea of " table of specification"
• Not satisfied with the results. Believed in the objective nature of assessing reliability.
• Called physical environment as a problem
• Large number of students as an obstacle
• No specific format for scoring was the main problem
• Couldn't recall the learners' names

TABLE IV.
2ND T INSTRUCTOR'S INTERVIEW CODING RESULTS

2nd instructor's interview coding results
• General evaluation by asking students personal questions at the very first session of the semester and assigning scores out of 20 without any specific criteria.
• Emphasizing on making a positive atmosphere and taking care of the students' motivation more than anything else.
• Disagreed with one shot evaluation and believed in continuous assessment.
• Confused the concept of instruments for assessment (e.g. presentation, seminars, films, listening tracks, etc.) by criteria for assessment.
• He believed that beginner students cannot be evaluated appropriately.
• Eclectic approach toward evaluation (subjective and objective)
• Underestimating and anticipating low performance for Azad university students.

TABLE V.
3RD INSTRUCTOR'S INTERVIEW CODING RESULTS

3rd instructor's interview coding results
• Continuous assessment (formative as a base but along with summative one)
• Decision making based on every session feedback(self- evaluation)
• Session by session evaluation and scoring on specific basis.
• A rather detailed and practical table of specification
• Adjusted the criteria for evaluation with the course book and the learners'
• Heterogeneous classes were a concern to her
• Lack of Level adaptation of the course book and the learners

TABLE VI.
4TH INSTRUCTOR'S INTERVIEW CODING RESULTS

4th instructor's interview coding results
• Integrated techniques are employed (self-evaluation, teacher evaluation, peer –evaluation)
• Focus on the target content and expected performance
• Focus on the learners' competence and adapt the tasks to accomplish the goals
• Ongoing assessment for class participation
• Three –phase assessment for end of the semester evaluation which entails various tasks and performances
• Clarified table of specification for each class which is presented to the learners at the very first session of the course.
• Providing learners with report forms filled up with their cooperation.
• Considering heterogeneity as a tool to encourage challenge, cooperation and collaboration in the class.
• Believe in the fairness and accuracy of the results since the learners were satisfied as well.
• Lack of facilities on behalf of administrators

D. Phase 4(Quantitative): Correlation Coefficients

To carry out this phase, an external assessor joined each of the four classes for eight sessions and evaluated the students personally. Then the assessor was present at final assessment sessions of all the instructors as well. Finally, the correlation coefficient between the final scores assigned by each of the four participant instructors and the final scores assigned by the external assessor was estimated. The following tables show the results.

TABLE VII.
CORRELATION COEFFICIENTS BETWEEN THE INSTRUCTOR 1 AND THE EXTERNAL RATER

Variable	Instructor 1	External Rater
Instructor 1	1	*
External Rater	.32	1

TABLE VIII.
CORRELATION COEFFICIENTS BETWEEN THE INSTRUCTOR 2 AND THE EXTERNAL RATER

Variable	Instructor 2	External Rater
Instructor 2	1	*
External Rater	.67	1

TABLE IX.
CORRELATION COEFFICIENTS BETWEEN THE INSTRUCTOR 3 AND THE EXTERNAL RATER

Variable	Instructor 3	External Rater
Instructor 3	1	*
External Rater	.83	1

TABLE X.
CORRELATION COEFFICIENTS BETWEEN THE INSTRUCTOR 4 AND THE EXTERNAL RATER

Variable	Instructor 4	External Rater
Instructor 4	1	*
External Rater	.93	1

As tables 4.7 shows, the correlation between the 1st instructor and the external rater is .28 which as compared to the others ranks as the lowest correlation in the present study. Whereas, the correlation between the 4th instructor's scores and that of the external rater's (table 4.10) reveals an extremely high correlation of .93 which is the highest among all the four correlation studies. Eventually, it should be pointed out that the two other remaining correlation studies (tables 4.8 &4.9) indicate closer correlation as compared to the external rater.

IV. CONCLUSIONS AND DISCUSSIONS

In the present research project to initially delve into the instructors' mental conceptualization toward assessment and explore their relevant associated pedagogical performance, the researchers attempted to run a filed study as a result of which the following concepts were gathered that can well reflect on the TEFL society's perception in this regard.

TABLE XI.
INSTRUCTORS' FOCUS OF CONCERN TOWARD ASSESSMENT

Instructors' focus of concern toward assessment
The concern for assessment procedure
The concern for time management relevant to assessment procedure
The concern for having personal criteria and table of specification for assessment
The concern for instructor's satisfaction toward the assessment procedure
The concern for encountering the problems while carrying out the conversation courses assessment

The above table illustrates the main concentration of the Iranian TEFL instructors concerning the issue of assessment. As it is obviously illustrated the issues are rather general and confined to some while the assessment procedure in its standard meaning entails wide range of criteria which follow more detailed concepts and will embrace a longer list than achieved.

Secondly, to elaborate more on the practically performed assessment techniques four TEFL instructors were selected to carry out a semi-structured interview, whose results presented in chapter 4, reveals the following facts practiced in Iranian Conversation courses at Islamic Azad University Shahr-e- Qods branch.

Due to the confined and pedagogical knowledge of the participant instructors the rationale behind their practice assessment techniques was not vividly clarified. This had further led to tangible and observable inconsistencies which directly affect the validity and reliability of the employed assessment procedure and assessment results, as well.

As it was observed and studied, the instructors did not have a homogenized assessment policy to follow. In addition, the course syllabi as well as the assessment types were totally varied from one instructor to another. Therefore, this could under question the efficiency of the assessment procedure, its reliability and the expected validity.

Since the assessment procedure is by itself time consuming an energy taking, more innovation and time management strategies consistent with the standard criteria are required to objectively operationalize the procedure.

As the conversation courses are prerequisite to the proceeding courses to accomplish the BA degree then more coordination and more logical linkage between the decisions made inside the classes and the policies run in the faculty required to be observed and carefully attended. However, in the present study all the aforementioned concerns were ignored or underestimated.

Proposals for alternative assessment

Due to the fact that the assessment procedure in general and assessment for conversation courses in particular demand a rather flexible and objective while clearly defined procedure with localized and situation-specific criteria, it is alternatively proposed to the Iranian university instructors in this area to reconsider their perspectives, carry out a self-observation and assessment to scrutinize their personal outlook and practical performance in this regard. In addition, the students are also expected to have a clear road map of how they will be assessed and thus how they are expected to perform tasks during the course.

To this end and according to the similar studies carried out on assessment in this regard, the researchers propose two checklists (Appendices B &C) as compared to the standard ALTE scale (appendix A) and therefore, devised as a localized checklist for Iranian universities. The first checklist is distributed and presented to the students of Conversation courses at the beginning of every semester to give them the opportunity to reflect on their progress and go through self- assessment procedure. Whereas the second checklist which is designed as the class list given to instructors to employ both formative and summative assessment procedures in order to have a united model and compensate the inconsistencies observed in the study.

Since they need to perceive their deficiencies and confined pedagogical knowledge level and up-to date themselves to promote toward an assessor- instructor role which is more comprehensive and more operationalized at the current situation.

In conclusion, the aforementioned concerns need to be responded as promptly as possible to avoid such devastating threats ahead of the TEFL educational society. Thus, the practitioners and policy makers as well as the sole authoritarian decision makers are highly called for adopting the proposed checklist as the base and then after deployment of localized needs analysis and situation studies develop their context specific criteria which works best too the benefit of the system, learners, instructors and the whole educational world.

APPENDIX A THE STANDARD ALTE SCALE

1. Overall general ability

LEVELS	Listening/Speaking	Reading	Writing
C2 (ALTE 5)	CAN advise on or talk about complex or sensitive issues, understanding colloquial references and dealing confidently with hostile questions.	CAN understand documents, correspondence and reports, including the finer points of complex texts.	CAN write letters on any subject and full notes of meetings or seminars with good expression and accuracy.
C1 (ALTE 4)	CAN contribute effectively to meetings and seminars within own area of work or keep up a casual conversation with a good degree of fluency, coping with abstract expressions.	CAN read quickly enough to cope with an academic course, to read the media for information or to understand non-standard correspondence.	CAN prepare/draft professional correspondence, take reasonably accurate notes in meetings or write an essay which shows an ability to communicate.
B2 (ALTE 3)	CAN follow or give a talk on a familiar topic or keep up a conversation on a fairly wide range of topics.	CAN scan texts for relevant information, and understand detailed instructions or advice.	CAN make notes while someone is talking or write a letter including non-standard requests.
B1 (ALTE 2)	CAN express opinions on abstract/cultural matters in a limited way or offer advice within a known area, and understand instructions or public announcements.	CAN understand routine information and articles, and the general meaning of non-routine information within a familiar area.	CAN write letters or make notes on familiar or predictable matters.
A2 (ALTE 1)	CAN express simple opinions or requirements in a familiar context.	CAN understand straightforward information within a known area, such as on products and signs and simple textbooks or reports on familiar matters.	CAN complete forms and write short simple letters or postcards related to personal information.
A1 (ALTE Breakthrough)	CAN understand basic instructions or take part in a basic factual conversation on a predictable topic.	CAN understand basic notices, instructions or information.	CAN complete basic forms, and write notes including times, dates and places.

APPENDIX B FORMATIVE ASSESSMENT CHECKLIST FOR STUDENTS' SELF-EVALUATION

FORMATIVE ASSESSMENT CHCKELIST FOR STUDENTS' SELF- EVALUATION TOTAL SCORE: 50					
STUDENT : INSTRUCTOR: COURSE : SEMSESTER :					
CRITERIA	POOR =1	FAIR =2	GOOD =3	VERY GOOD=4	EXCELLENT =5
PRONUCIATION					
USING THE LEARNED VOCABULARY					
ACCURACY					
FLUENCY					
COMMUNICATING THE MESSAGE					
CONVERSATION STRATEGIES					
ACCOMPLISHING THE ASSIGNED TASK					
INTERACTION WITH PEERS					
VOLUNTEERISM					
ATTENDANCE					

APPENDIX C FORMATIVE AND SUMMATIVE ASSESSMENT'S CHECKLIST

Total Mark			Summative assessment (50 scores)									Formative assessment (50 scores)										Name	Row
			Written			Oral																	
			writing	use of English	listening	communicating the message	Using the learnt vocabulary	communication strategies	Fluency	Accuracy	Pronunciation	Attendance	volunteerism	interaction with peers	accomplishing the assigned tasks	conversation strategies	communicating the message	Fluency	accuracy	using the learnt vocabulary	pronunciation		
summative	formative		5	5	10	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5		
																							1
																							2
																							3
																							4
																							5
																							6
																							7
																							8

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Interpretation of *Henderson the Rain King* in Light of Emerson's Theories of Transcendentalism

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Abstract—Related to the basic features of Emerson's theories of Transcendentalism, the exploration of the novel in this thesis goes on three aspects. First, Bellow's concept of nature adopted in this novel is an expression of transcendental notion of nature. Secondly, in *Henderson the Rain King* Bellow also inherits the legacy of American transcendentalism as the emphasis of spirit or the oversoul. Thirdly, Bellow values individuality as highly as his literary predecessor Emerson did, however, in this novel he discards individualism. As Bellow's first mature novel, *Henderson the Rain King* reflects Bellow's attitude toward the tradition of American Transcendentalism: acceptance and surpass.

Index Terms—Henderson the Rain King, Emerson transcendentalism

I. INTRODUCTION

Saul Bellow (1915—2005), the famous Jewish-American novelist, is considered as the greatest writer after William Faulkner and Ernest Hemingway in the history of American literature. His first novel, *Dangling Man*, appeared in 1944, and his second, The Victim, was published in1947. Based on the strength of these two novels, Bellow was awarded a Guggenheim Fellowship in 1948. The prize allowed him to travel in Europe for two years. He spent much of his time in Paris, where he worked on the novel which would show his fusion of high literature and street-level vernacular into a distinctly American idiom: *The Adventures of Augie March*. This book, as well as two later novels, *Herzog* (1964) and *Mr. Sammler's Planet* (1970), won the National Book Award for fiction. Another novel, *Humboldt's Gift* (1975), was awarded the Pulitzer Prize and the Nobel Prize for Literature in October 1976 for his "the human understanding and subtle analysis of contemporary culture that are combined in his work". During his last years, Bellow still published such great novels as *The Dean's December* (1982), *More Die of Heartbreak* (1987), *A Theft* (1989).

During a career lasting more than five decades, Saul Bellow established his status as being one of the pre-eminent novelists of the twentieth century. Although belonging to the distinguished American Jewish literary tradition, Bellow focused on culture and society at large and the complicated humanity of his characters. With humor and a prose style which is both colloquial and literary, Bellow reinvigorated the English language and gave voice to some of the most memorable characters in the canon of American literature. As the influential critic Leslie Fiedler pronounced: "Saul Bellow has become not merely a writer with whom it is possible to come to terms, but one with whom it is necessary to come to terms—perhaps of all our novelists the one we need most to understand, if we are to understand what the novel is doing at the moment" (Ousby, 1979, p.335).

Henderson the Rain King, Saul Bellow's fifth novel which was published in the year of 1959, tells a story mainly about Henderson who is an American millionaire. Besides his great wealth from the family heritage, Henderson is in good health and has a beautiful wife. Despises all of these, the hero suffers an unbearable spiritual crisis and all aspects of his life turn into chaos. In addition, there is a ceaseless voice crying "I want, I want" in his deep heart. In order to find some remedy for his rest life and seek the truth and wisdom of life, Henderson leaves America and takes a travel to the remote continent of Africa which is a symbolic of nature. In Africa, Henderson totally immerses himself in the primitive scene of Africa and goes to two tribes named Arnewi and Wariri respectively. By doing so, Henderson not only feels the beauty and grace of nature from the natural scene but gains the true meaning of life from the two tribes. The queen of Arnewi tells him "Grun-to- molani' which means "you want to live". The King of Wariri asks him to imitate a lioness and helps him understand the mysterious relation between human and nature. In the end of the novel, Henderson sheds his excesses of his old self and restores to an equipoise and calm of mind when he returns to America with full confidence to start a new life.

The novel *Henderson the Rain King* seems to be a culmination of Bellow's stylistic and thematic development. First, Bellow introduced his first non-Jewish protagonist as the central focus of the novel. The introduction of a non-Jewish hero in *Henderson the Rain King* illustrates a change and development in Bellow's moral point of view. It indicates that Bellow did not confine himself to the traditional Jewish perspective of his earlier novels any longer, but instead, was

willing to concern the broader issues of American culture. Secondly, numerous critics abroad and at home have analyzed Bellow's life and his works, but little attention has been paid to his concept of nature, for most of his works are set in cities. *Henderson the Rain King* is Bellow's only novel that does not choose city life but natural scene as its main setting. Quite a lot of descriptions of the primitive natural scene can be found in the novel which is a big difference from his other works. In addition, Bellow employed "nature" as a key element to transcend the protagonist from the state of crisis and chaos to a peaceful and orderly one.

To the famous critic Irving Marlin, the novel *Henderson the Rain King* is "important in theme and important in structure, important for what they reveal about contemporary reality and for what they demonstrate about itself and its much—healed-crisis" (Marlin, 1967, p.69). It is no wonder that critics consider *Henderson the Rain King* as Bellow's first mature works.

II. CENTRAL POINTS OF EMERSON'S THEORIES OF TRANSCENDENTALISM

There is no doubt that nature has been a central topic of western and non-western philosophy for thousands of years. Also, the nature view of the Transcendentalists plays an important role in the movement. Emerson's book *Nature*, published in 1836 made a tremendous impact on the intellectual life of America. *Nature* together with his address such as *The American Scholars* and *The Oversoul* laid a very firm foundation of his nature view. Emerson's definition of nature is a broad one. To him, nature is the fundamental context of our lives and the way things are. Philosophically, Emerson asserts, the universe is made up of nature and the soul, or nature and consciousness. Everything that is not me is nature; nature thus includes nature, art, all other persons, and my own body. In addition, nature for Emerson was a theory of the nature of things—how things are; it was a guide to life, a foundation for philosophy, art language, education, and everyday livings.

Emerson's greatest contribution not only lies his fresh perception of nature but also in his accounts of how nature and soul are interrelated. He defined nature as symbolic of the Spirit or God, Nature was, to him not purely matter, the relationship of nature and spirit. Emerson asserted that nature was alive, filled with God's overwhelming presence. It was the garment of the *Oversoul*. Therefore it could exercise a healthy and restorative influence on the human mind. "In nature every moment is new; the past is always swallowed and forgotten; the coming only is sacred. Nothing is secured but life, transition, the energizing spirit." Nature for Emerson was a guide to life, a way to know ourselves. Emerson also claimed that Nature always wore the colors of the spirit. That spirit was a sacred force for good and beauty which could unite man and nature. Therefore, Emerson encouraged people to go back to nature and sink themselves back into its influence and become spiritually whole again. Emerson also asked man to study nature in order to know himself so that he could redeem himself from the excess of the social life.

Emerson stressed on the significance of the individual and believed that the individual was the most important element in society. For Emerson, the individual soul was divine and could commune with the Oversoul, which was an all-pervading power for goodness. He ennobled man as a fountain of divine truth, a piece of the godhead: to rely on the self was finally to rely on the godhead of which each one was a part. Emerson was also very affirmative about man's intuitive potential, with which a man could trust himself to know what it was right and to act accordingly. For this reason, the transcendentalists like Emerson were willing to tell people to depend on themselves for spiritual perfection. "Trust thyself," Emerson wrote in Self-Reliance, by which he meant to convince that man's possibilities to develop and improve himself are infinite. They also held that the ideal kind of individual was self-reliant and unselfish. With the assumption of the inner goodness of the individual, Emerson took the individual's moral development as their concern more than social progress. In "Philosophy of History", Emerson wrote "progress is not for society, progress belongs to the individual" (Emerson, 1959, p.213).

Emerson's emphasis on spirit or soul also made a great influence on Saul Bellow. Bellow himself in an interview worried people's loss of soul in modern life: in the modern world people were losing the sense of what meant to be a human being and to have a soul. After examining Bellow's major novels, Pifer Allen observed, "this deepening faith in the inmost self or 'soul' is, then what foster Bellow's vision of life, and ultimately of literary creation, as a religion enterprise" (Pifer, 1990, p.3).

III. HENDERSON'S JOURNEY: A JOURNEY IN TRANSCENDENCE

Ralph Waldo Emerson, the leader of American Transcendentalism, once emphasizes the important influence of nature upon mind: "the first in time and the first in importance of the influences upon the mind is that of Nature" (Emerson, 1983, p.60). According to Emerson, people need to go back to nature to restore their reason and faith. For nature is a site for an epiphany, in which the individual human disappears in the "currents of the Universal Being"(Ibid). Nature is the place where people come to their senses and repair their trauma in their mind. As to Henderson, a change of place may offer a cure for his mental crisis and disorderly life. He first tries to go to Europe, spending a year in France, but the results of European trip are dismal. He realizes that only Africa—an unindustrialized place that has largely escaped the ravages of materialism of the twentieth-century America. With untamed nature, Africa has the healing power of the twentieth-century chaos and people's feeling of alienation. It is a binary opposition of America. It is a symbol of nature. Thus it becomes the only ideal place that can relieve the madness and disorder. Henderson firstly

is inspired by the mysterious natural scene. The exposure to natural scene makes him realize the beauty and grace of nature. The experiences in the two tribes help him gain the wisdom of life and help him overcome the anxiety over death. Henderson's realization of the totality of life symbolizes that he is mature in mind. Thus, his journey in Africa is a journey to nature and the depth of soul. In other words, Henderson's journey in Africa is a successful journey in transcendence.

Henderson the Rain King is a highly symbolic novel (Kathleen, 1988, p44). The setting of Africa first of all serves as a symbol of nature and spiritual. According to the process of the story, the novel Henderson the Rain King can be divided into three parts in this thesis for the sake of convenience: Henderson's life in America, Henderson's journey in Africa and his return to America. Among the three parts, the second one is the most important in the sense of Henderson's Transcendence. It is what Henderson experiences and learns in the continent of Africa that makes his transcendence be possible. His journey in Africa makes him transform from a "giant shadow" to a whole man, from a "pig" state to a "lion" state and from the chaotic state to a peaceful one. (Bellow, 1959, p. 199). So Africa in the novel is not only the main background of the story but also an ideal locale for the protagonist's pursuit of truth and order. Africa has been a very fertile literary setting for authors both of British and America. Of course, the use of Africa as setting in the novel is closely related to the type of story and the author's intention. In the novel Henderson the Rain King, the reason for Henderson's leaving for Africa is to "leave things behind" and "wake the sleep of his spirit". The things Henderson wants to abandon are the things that of the twentieth-century western world: industrialization, materialism, and estrangement from nature. Compared with America, the vast and mysterious continent of Africa is the only an unindustrialized place that has largely escaped the ravages of the materialism. Africa in the novel can be seen as in binary opposition to the modernism and industrialization of America. It is a symbol of nature. Bellow employs African setting to criticize the emptiness of modern life in American and offers a way for the protagonist's transcendence over the anxiety and contradiction. With untamed nature, Africa has the healing power of the twentieth-century chaos and people's feeling of alienation. Thus it becomes the only ideal place that can relieve the madness and disorder that haunts Henderson. Through his African journey, Henderson has reconnected him with nature and put himself at the peace with his mind. At the conclusion of his journey, Henderson is able to face his life with confidence instead of avoiding it. In this sense, Henderson's spiritual exploration ends in success.

The Africa here is not a geographical continent but the product of Bellow's imagination. In other words, it is symbolic and imaginative. Comparing with Joseph Conrad and Ernest Hemingway's Africa in their works, Bellow's Africa symbolizes nature and spirit is more obviously. Africa described in the novel *Heart of Darkness* written by Joseph Conrad is mysterious, wild and dangerous. Conrad refers to the continent of Africa as "the heart of darkness" which is the implication of hopelessness in the novel more than once. "I looked around, I don't know why, but I assure you that never, never before did this land, this river, this jungle, the very arch of this blazing sky, appear to me so hopeless and so dark, so impenetrable to human thoughts, so pitiless to human weakness" (Conrad, 2002, p166). Although Africa in the novel *Heart of Darkness* also has symbolic meaning, it is constructed as a dark place without any civilization and represents the darkness of human nature as well as the evilness of colonialism. Ernest Hemingway is another important author who frequently chooses the Africa as the background of his works. Actually, Hemingway traveled to Africa twice—once in the mid-1930s and another in the mid-1950s. His first journey to Africa became the basis for Green Hills of Africa and inspired his two other excellent short stories, *The Happy Life of Francis Macomber* and *the Snow of Kilimanjaro*. Africa described in Hemingway's works is more factual and close to the reality. In the unpainted foreword of the novel Green Hills of Africa, Hemingway explained the purpose of his description of Africa: "the writer has attempted to write an absolutely true book to see whether the shape of a country and the pattern of a month's action can, if truly presented, compete with a work of the imagination" (Hemingway, 1935, p1). Although the strengths of *Green Hills of Africa* lies in its flashes of humor and its vivid, sometimes lyrical descriptions of the animals, the native Africans and the Africa itself, Hemingway the author only considers the Africa as a backdrop to the actions and the interests of his characters. He sees Africa as their playground and Africans purely as their servants. Like the critic Debra Moddelmog contends "as in so much American and British literature written by white men, Africa thus becomes the stage of the white male's drama of individuation, in which black African natives served as a stage hands without histories or or scripts of their own (Moddelmog, 1999, p213).

A number of critics have noted Bellow's indebtness to Conrad and Hemingway, but unlike Conrad and Hemingway's Africa, Bellow's Africa is neither a symbol of the darkness of human nature nor just a hunting place. In the novel Bellow criticizes Hemingway's concept of Africa through Henderson's speech: "a man goes into the external world, and all he can do is shoot it? It doesn't make sense" (Bellow, 1959, p94). Instead Bellow's Africa "has to be regarded as an astonishing feat of creative synthesis. It is a world complete unto itself, a fantastic and yet entirely credible world, an alchemic fusion of Bellow's anthropological reading, his inventive skill, and his imaginative daring as novelists" (Rodrigues, 1971, p255). To the same effect, the Africa in the novel is neither a geographical continent nor the Africa of anthropologists. It is a metaphysical Africa conjured up by Bellow based on travel documentaries he might have seen and his knowledge of anthropology. Bellow never had been to Africa before the publication of the novel. His safari to Africa only happened after the year of 1959 when the novel came out. In fact，when the novel was published , Bellow was scolded by his ethnography teacher Herskovits for writing a book like *Henderson the Rain King*. Later in an interview, Bellow defended himself by saying "He (Herskovits) said the subject was too serious for such fooling. I felt

that my fooling was fairly serious. Literalism, factualism, will smother the imagination" (Bellow, 1966, p262-80) From Bellow's words we can infer his intention of creation of Africa in the novel. Although he is deeply influenced by Conrad and Hemingway, Saul Bellow did not confine himself to the two library predecessors but was eager to embrace the mainstream of American transcendentalism. The background of Africa in the novel is not to entertain readers or to satisfy their curiosity but to offer a perfect place where Henderson can be inspired and guided to the truth.

Henderson's journey in Africa is not only a journey in nature but also a journey to the depth of his own soul. As Henderson says to himself, "the world is mind, travel is mental travel…. Maybe every guy has his own Africa" (Bellow, 1959, p 275). For without it, Henderson can not find a remedy for his spiritual crisis and sheds the excesses of his own moral and the excesses of the materialism of the America. Also without it, Henderson can not return to and the whole community with a balanced and peaceful mind. Henderson's journey to Africa is indeed a successful one, for it helps Henderson undergo a renewal of his spirit and realizes the totality of life. In this sense, the continent of Africa first of all serves as a symbol of spirit which plays a key role in Henderson's Transcendence.

There is no doubt that the journey in Africa benefits Henderson a lot. The inspiration from nature, the wisdom of life from the two tribes especially his encounter with the king Dahfu all help Henderson gain a second chance of life instead of avoid it and dreaming of death. Henderson's imitation of the lion Atti is, in one hand a necessary step for Henderson to overcome the anxiety over death, and a way for his to connect to the divine universe through the power of the oversoul. In the beginning of the novel *Henderson the Rain King,* the purpose of Henderson's journey to Africa is to leave "certain things behind," and "wake the sleep of spirit" in order to avoid the death of his soul (Bellow, 1959,p 45). In the end of the novel, the Africa proves to be able to offer Henderson a rebirth of his own soul. So Henderson's journey is a journey in transcendence which enables him back to nature and to shake off the excesses of modern America.

Henderson's spiritual exploration can be seen partly as Bellow's exploration in his writing. In an interview with a newspaper in 1964, Bellow observed that Henderson, an "absurd seeker of high qualities", was most like himself of all his characters, and the novel *Henderson the Rain King* is his favorite novel (Bellow, 1966, p189). Bellow's arrangement of Henderson's journey to "burst the spirit's sleep" and his final successful transcendence can be seen as a proof of Henderson's as well as Bellow's attempt to seek high qualities in the universe. As Emerson asserted: "Men are convertible….They want awakening. Get the soul out of bed, out of her deep habitual sleep, out into God's universe, to a perception of its beauty and hearing of its call and ….. your prosy, selfish sensualist awake a God and is conscious of fore to shake the world"(Emerson,1960, p278).

IV. CONCLUSION

Saul Bellow is often considered as one of the most intellectual writers of the twentieth century in the history of American literature. Numerous philosophical influences on him can be found in his fiction or non—fiction works. Born as a Jew, however, he does not confine himself to the Jewish tradition. Typical of the new, more formally educated generation of American writers, he is keen to embrace the mainstream of American literature tradition, the nineteenth century American Transcendentalism, to be specific, at the core of his work. Bellow's transcendental outlook can be best described in his fifth novel *Henderson the Rain King* for the reason that the novel is strongly colored by the main conception advocated by most transcendentalists especially R.W Emerson.

Henderson the Rain King, Bellow's first mature novel, can be seen as a version of the characteristic genre of the Emerson's Theories of Transcendentalism. To Emerson, nature is the fundamental context of people's lives. Nature instead of tradition or authority is our best teacher. And nature is the nature of things; it is a guide to our everyday life. The central point of Emerson's understanding of nature is his conception of relationship that exists between the mind and the external nature. In "The Oversoul", he wrote "the sources of nature are in [man's] own mind." Emerson said in "The American Scholar" that "nature is the opposite of soul, answering it part to part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind". Emerson also placed emphasis on the importance of individuality. All these classic conception of nature and soul can find expression in Bellow's favorite novel *Henderson the Rain King*. The real focus of the novel is on capturing the process of Henderson's spiritual quest for the harmony of his mind in the setting of nature. To Bellow, Henderson's serious mental crisis and chaotic life in American mainly result from his estrangement from nature. And Henderson's journey in the continent of Africa is Bellow's version of what a modern man can learn from the regions of nature and soul. On his journey to "burst the spirit's sleep," Henderson goes to the unindustrialized continent of Africa which is imaginative and symbolic of nature. The travel in Africa makes it possible for Henderson expose himself to nature which has a great healing power. In Africa, Henderson successfully undergoes transcendence: from the "pig" state to the "lion" state, from disorder and chaos to order and harmony.

The ending of the novel illustrates Bellow's belief that the transcendental conception of individualism should be modified in the contemporary society. Largely as a result of his travel in Africa, Henderson bursts the spirit's sleep and overcomes the excessive anxiety over death. By the end of the novel, Bellow arranges that Henderson returns to his family and his community. Most important, Henderson returns with his discovering the absolute power of love—love not only for his wife Lily but also for others even the earth itself. Although Bellow values individuality as highly as his transcendental predecessors, he abandons it in the novel because he considers it as an undesirable burden keeping

people from love. Henderson's story suggests Bellow's faith in mankind's potential in transcend himself by achieving a harmonization of mind and nature; in the affirmation the value of the individual but avoid the over—glorification of the self; and in possibility of establishment of a society based on union of people and their love. Bellow's acceptance and surpass of nineteenth century American Transcendentalism in the novel *Henderson the Rain King* can also be seen an exploration during his journey to " render the highest justice to the visible universe", to "find in that universe what was fundamental, enduring, and essential".

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A Study of the Form and Content of Private Speech Produced by Iranian Adult EFL Learners

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Abstract—This article examines the speech of Persian learners of English while working collaboratively on a picture description task. The main purpose of the study was to analyze the content and form of private speech identified in the interactions of 12 adult EFL learners at two beginner and advanced levels of proficiency. The learners' interactions were tape-recorded during the completion of a picture description task. The results indicated that whisper and loud forms of private speech were used by both advanced and beginner learners, and question/answer and repetition were the two most frequent contents of private speech identified in the transcripts of both groups. Extracts obtained from the interactions of the learners suggest that private speech helped them manage their speech, structure their sentences and get control over the task.

Index Terms—sociocultural theory, form and content of private speech

I. INTRODUCTION

Many researchers agree that private speech is used as a tool to solve problems and control behavior (Winsler, Diaz and Montero, 1997; Winsler et al. 2007). Several studies have indicated that some children are more attentive and perform better than their less talkative agemates when they are involved in challenging tasks (Berk and Spuhl, 1995; Winsler, Diaz and Montero, 1997). For instance, Winsler et al. (2007) found that children producing more private speech had less behavior problems and had better social skills. Fernyhough and Fradley (2005) also reported that private speech is more strongly related to future than concurrent task performance. Saville-Troike's (l988) data, collected from children with Chinese, Korean and Japanese L1 backgrounds, showed that most of these children produced private speech in whisper, employing different strategies such as repetition, producing new language forms and rehearsal. It was also found that the quantity and quality of private speech are influenced by the difficulty of the learning task as well as children's level of cognitive development and their social orientation and learning style. Broner and Tarone (2001) also provided evidence of private speech in the form of language play. They examined the relationship between two forms of language play (i.e., *ludic* language play and language play as *rehearsal*) in private speech and second language acquisition (SLA) in the interaction of the learners. They found that language play as rehearsal has the function of internalization and ludic language play has an amusement function. The data revealed that with increase in proficiency, ludic language play would increase; however, language play for rehearsal would decrease. Most of the studies revealed that private speech has a positive impact on performing the task and having better social skills in children.

Private speech is not evident just in children acquiring L1; some SLA studies have supported its existence in adult learners. Research has shown that adult learners revert back to private speech when they are faced with challenging cognitive tasks. For example, Ahmed (1994a) summarized the findings of John-Steiner's (1992) study and reported that adult L2 learners also use private speech when they are involved in performing difficult and unfamiliar tasks. Also, an earlier study by Frawley and Lantolf (1985 cited in McCafferty, 1994a) confirmed the existence of private speech among adult learners.

Although the study of private speech in children has received considerable attention, little is known about the adult learners' use of private speech in EFL context. The present study is an attempt to examine the form and content of private speech used by Iranian adult EFL learners during a picture description task.

II. BACKGROUND OF THE STUDY

A. Theoretical Framework

Recently, many SLA studies have been inspired by the sociocultural theory of mind. From sociocultural perspective, all higher mental functions of human occur through interaction in society (Lantolf and Thorne, 2006); in other words, they happen in cultural context. The primacy of social interaction in human development was originally emphasized by Vygotsky (1978, p.57) who claimed that "every function in the child's cultural development appears twice: first, on the social level and later, on the individual level; first, between people (interpsychological) and then inside the child

(intrapsychological)." According to the sociocultural theory cognitive development of a person is a socially mediated process in which language plays a major part (Lantolf and Appel, 1994).

Within this framework, speech has two functions: communicative and self-oriented. The overt, self-oriented speech, as Roebuck (2000) pointed out, is referred to as private speech which differs from communicative speech in form. According to Vygotsky (1986), private speech is a kind of speech which is addressed to oneself (self-directed) although it is sometimes spoken aloud, as opposed to external speech, which is intended to address other people and provides a social function. Lantolf (2000) elaborates more on the concept by stating that via private speech 'we ask ourselves questions, answer these questions, tell ourselves to interrupt a particular activity, tell ourselves we are wrong or that we cannot do something, and that we have completed a task' (p.15). He continues defining it as the 'speech that has social origins in the speech of others but that takes on a private or cognitive function'. As the person develops cognitively, private speech becomes subvocal and eventually develops into inner speech. Private speech, as evidenced in Wertsch's (1985) studies, generally consists of elliptical utterances which are not completely syntactic. Utterances such as *wait, what? next, no, I can't* are instances of private speech addressed to the self.

Diaz (1992) argues that private speech which is addressed to self is for the purpose of *self-regulation* not for communication. Lantolf and Thorne (2006) also contend that "[t]he primary way in which we use language to regulate our mental functioning is through *private speech"* (p. 202). Smith (1996, cited in Donato 2000) also operationally defines private speech as "a verbal attempt to gain self-regulation during problem-solving tasks" (p. 31). Roebuck (2000) explains that when learners encounter cognitively difficult tasks, they often externalize their inner thought as speech in order to gain control of their mental activity in the task.

According to Lantolf and Thorne (2006), regulation is a form of mediation; when children are involved in the social activities and interaction with others, they acquire a capacity to regulate their own behavior which was previously regulated by others. They also noted that through the process of development, children pass through the three stages of object- regulation, other regulation and self regulation, which is the last stage of developmental process possible through internalization. Ahmed (1994b) also describes regulation as being a process in which the natural and elementary mental functions are replaced by higher mental functions.

B. Studies Conducted on the Form and Content of Private Speech

Many studies indicated that adult private speech can occur in different forms in different contexts (Brooks, Donato and McGlone, 1997; Buckwalter, 2001; DiCamilla and Anton, 2004; Donato, 1994; Ohta, 2001; Platt and Brooks, 1994; Villamill and De Guerrero, 1996). Some of these studies reported the use of private speech in loud and whisper forms (Brooks, Donato and McGlone, 1997; DiCamilla and Anton, 2004; Donato, 1994; Platt and Brooks, 1994).

Smith (1996, cited in Donato, 2000) investigated the use of private speech in a teacher-fronted ESL grammar class. He examined high intermediate ESL students and collected data during a grammar lesson on gerunds and infinitives and found instances of private speech in one learner having problem in understanding the teacher's grammatical explanation. He argued that, theoretically, private speech can be mistaken for the social speech since both interlocutors' goal is to create coherent discourse. He also found that the learner expressed his confusion through the use of private speech in the forms of hesitation, repetition and incomprehensible utterances. Some functions of private speech were also reported as need for assistance, students' orientation toward task and externalization of one's own thinking process.

Buckwalter (2001) investigated the social and cognitive behavior of 58 freshman and sophomore students of Spanish of Texas University. He particularly focused on the repair pattern among the learners. The students were asked to work through the six types of teacher-created speaking activities. Evidence of private speech as affective marker (oh!) self-directed question ('how do you say'), evaluative expressions ('no, wait' and 'I mean') and repetitions of L2 word to match the lexical item in their memory was found in the data. Learners' use of private speech was a sign of cognitive processing, and it was also found that self initiated self response was a reflection of self-regulatory behavior of the learners. He also concluded that private speech is used for self regulation and for gaining control over the task.

Similar findings were reported by Platt and Brooks (1994) who studied the interactions of ESL and FL (Spanish and Swahili) learners while performing a task collaboratively. Evidence of monologue and self-regulated speech in the loud and whisper forms were reported.

Anton and DiCamilla (1999) studied the collaborative interactions of five dyads of adult beginner learners of Spanish performing a writing task in a foreign language classroom. Evidence of private speech was found in the data as a tool for directing their thinking when dealing with a difficult task. The private speech took such forms as self-addressed directives ('wait'), repetition and use of modal verbs ('can') and self evaluation. DiCamilla and Anton (2004) investigated the occurrence of private speech in collaborative interactions of 14 dyads of Spanish learners at beginning, intermediate and advanced levels of proficiency during a collaborative writing task. Their findings showed that the learners used private speech during interaction in the form of repetition in L1 to retrieve knowledge of language form. The use of private speech helped the learners focus on the task and distance themselves from the problems they faced and gain control over the task. Self-addressed questions and evaluative expressions were also evident in the data. Different forms of loud, whisper, mumbling, vague pronunciation, ellipses were also identified in the data; however, the abbreviated forms were more frequently produced. Examples of whisper and elliptical forms of private speech are presented in the episode from DiCamilla and Anton (2004). In Line 6, Bob repeated the word 'en Tijuana' in whisper.

In Line 10, Bob and Brie agreed on the verb 'iremos' and Bob immediately whispered 'what'd that be', an elliptical form of the word 'that', because the partner did not know the reference of 'that'.

Excerpt 1
1   Brie: *¿Qué ciudad?*
2   Bob: *Tijuana?*
3   Brie: *Sí.*
4   Bob: *Vamos a, vamos a Tijuana.* Ah. (Yawn). *En, en Tijuana . . . queremos,*
ah . . . que . . . en Tijuana we want to
5   Brie: go to the ocean? (laugh)
6   Bob: **0***en Tijuana***0** Well, I guess we'll use *futuro* there, we will go.
7   Brie: ah . . . ahm
8   Bob: *Iremos*? Is that *futuro*?
9   Brie: **00***Tijuana iremos***00**, *sí*
10   Bob: Ah . . *iremos a* . . **00What'd that be?00** . . *sur, iremos al sur*?
11   Brie: Ahm . . .
12   Bob: *Al sur?*

Brooks, Donato and McGlone (1997) studied features of discourse among 3 pairs of intermediate university learners of Spanish performing five information gap activities. They found that the learners used private speech during their interactions in the form of whispering to plan and control their language and actions. Private speech was constructed in the L1 and can develop in the direction of target language. Examples of self-talk, like sub-vocalized target language words, counting out numbers, affective reactions (Oh goodness, Damn, this is hard) or openings and closing of episodes (Let's see here...,Okay..., Now what?) were identified in the data both in L1 and L2.

Although some studies confirmed the existence of private speech in L2 learners, very few studies have focused on identifying and describing its instances and manifestations in foreign language context (Anton and DiCamilla, 1999; Buckwalter, 2001; Platt and Brooks, 1994). As McCafferty (1998) claimed, there may be cross cultural differences among the learners in the use of private speech and its form and content. With this in mind, there is an urgent need for a study exploring the phenomenon of private speech in EFL context. EFL learners generally share the same mother tongue (L1) and they may provide data in which private speech may be externalized in a different way. The present study is, therefore, an attempt to explore the use of private speech in EFL learners' interaction during collaborative task completion. To shed light on the phenomenon, the study will be guided by the following research questions:

1. What are the forms of private speech produced by beginner and advanced EFL learners when completing a task collaboratively?

2. What are the contents of the private speech produced by beginner and advanced EFL learners when completing a task collaboratively?

III. METHOD OF THE STUDY

A. Participants

The participants of the study included twelve female students within the age range of 20 to 28 (average = 25.41). These students were studying English at two proficiency levels of advanced and beginner in two institutes of Afarinesh and Beynolmelal, located in Sari, Iran. The participants' proficiency level was assessed through a placement test conducted by the professional institute manager. The advanced group consisted of six students (3 pairs) and the beginner group was composed of six students (3 pairs). After making arrangements (for time and space) with the managers of the two institutes, the participants were informed of the general purpose of the study. They were asked to come to the institute half an hour earlier than their regular class time. Following that, we gained the participants' permission for video- and audio- recording their conversation in the institute.

B. Materials

A picture description task was used to collect the data for the current study. This task was chosen because the linguistic demand necessary for narration was appropriate for both advanced and beginner learners. The task was performed by dyads of learners one at a time. The set of pictures in this task depicted a story about a man setting a time for his vacation. For example, in one picture, the man considers Orlando as his destination on a map; in the other picture, he is packing his suitcase and watering the flowers in his house (see Appendix).

C. Procedure

Six pairs of learners in the two groups completed the task separately in six sessions. The total time spent by the advanced group was 83 min (ranging from 19 to 44 min) and by the beginner group was 53 min (ranging from 16 to 20 min). At the start of each session, one of the researchers gave brief explanation about the task before the learners worked together with to complete the task and produce a story line. The participants were asked to write a composition collaboratively about the pictures as detailed as possible and make a story. To reduce the students' anxiety, there was no time limit for the participants to finish the task. To analyze samples of private speech, it was necessary to access the

participants' facial expressions and gestures. To this end, a video camera was located in front of the pairs so that their gestures could be captured in due time. All conversations during task completion were audio-taped and then transcribed. Due to the difficulty involved in detailed analysis and coding, at first, the two researchers separately coded 10% of the data and the disagreements were resolved. The transcripts were then coded by one of the researchers. The coding and categorization of the data were based on the coding systems provided in the following section.

D. Data Analysis and Coding

1. Coding the form of private speech

According to Diaz, et al. (1992), the form of private speech refers to the "prosodic and structural aspects of private speech such as loudness, intonation, and other relevant acoustic variations, as well as possible violations of syntax or deletions that could have potential functional significance" (cited in Winsler, et.al. 2005, p.14). In other words, the form of private speech can relate to loudness (whisper or loud) and abbreviated or complete forms. Following previous studies, we selected three commonly studied forms of private speech for analysis: *whisper, loud,* and *abbreviated* forms. Whisper refers to those utterances which are in a low tone of voice addressed to the self (Villamil and De Guerrero, 1996). Excerpt 2 adopted from DiCamilla and Anton (2004) illustrates the whisper form of the private speech marked with ᵒᵒᵒ:

Excerpt 2
1   Ray: So we could say. . . . Why don't we say, like, uh, Tina . . .
2   Tina: We just learned . . . We just learned that the word 'to go'.
3   Ray: **ᵒᵒᵒTo go. Toᵒᵒᵒ** *vamos*?
4   Tina: No. The 's' word.

In this excerpt, Ray begins searching for the Spanish equivalent privately and utters in a barely audible whisper to himself the English infinitive form of the verb, "to go" (Line 3). Then, he comes up with the Spanish verb "*vamos*?" ('We go') and proposes it loudly to his partner.

Loud speech refers to those utterances which are self-directed but in a loud tone of voice. They lack social purposes (Villamil and De Guerrero, 1996). The following excerpt illustrates an instance of loud form of private speech marked with ᵒᵒ:

Excerpt 3
1   Ray: **00Arrive, arrive, arrive, arrive, arrive00** To arrive is, I think it's like, *arrivar*?
2   Tina: Or how about 'leave', 'leave'?
3   Ray: *Des* . . . **No. That's** *despué*. 'Leave' . . . is um . . .

In this example (adopted from Dicamila and Anton,2004) , Tina asks about the word 'leave' and Ray answers her by saying the first syllable of the word *Despué (des)*, saying "No". He then continues to self-correct her utterance by saying "That's *despué*" (Line 6) and all these forms are uttered in a social tone of voice.

The abbreviated utterances are those utterances with structural or formal deletion (Diaz, 1992). In Line 3 of excerpt 2, the utterance 'des' is an example of the abbreviated form of private speech.

2. Coding the content of private speech

Content refers to the referential features of the utterance (Diaz, 1992). Exclamations *(oh!)* and evaluative statements *(good, it's easy)* are examples of the content of private speech. There were several coding systems such as Copeland (1979), Diaz et al. (1992), Kraft and Berk (1998) and Rubin and Dyck (1980); the most comprehensive one is the coding system introduced by Copeland (1979) and Diaz et al. (1992) which places each private speech utterance into one of the following 10 mutually exclusive and exhaustive categories, based on the speech content of children (both cited in Winsler, et.al. 2005),:

TABLE 1.
CONTENT OF PRIVATE SPEECH (ADOPTED FROM WINSLER, ET.AL. 2005)

1. Exclamations: Typically one-word expressions of affect or expletives *(e.g., "Oh!" "Oops!")*.
2. Non-words: Sound effects, wordplay, humming, (e.g., *"Hmmm" "Vroom"* –explosion noises).
3. Descriptions of the self: Statements about the child's state or behavior (e.g., *"I'm looking for blue" "I found a fish" "I'm hungry"*).
4. Descriptions of the environment/task: Statements about the child's surroundings or the task (e.g., *"They're the same color," "A blue one," "It's hot in here"*).
5. Evaluative or motivational statements: Statements about the child's ability, performance, or motivation; self-reinforcement or deprecation; evaluation of the task (e.g., *"I did it!" "I'm good at this," "Good," "This is easy"*).
6. Plans/hypothetical reasoning: Planning or future-oriented statements; if-then constructions (e.g., *"I need a purple one," "I'll do this first," "If I put this here..."*).
7. Commands to the self: Explicit instructions to the self with imperative verb (e.g., *"Pick them up!" "Don't put that one!" "Get one more"*).
8. Questions/answers: Questions addressed to the self or clear answers to one's own questions (e.g., *"Which one should I put next?" "This one." "Where's the blue?" "Is that right?" "Yes."*).
9. Transitional statements: Reflective utterances which had to do with ending one activity and starting another; (e.g., *"So," "Then," "Next," "OK"*).
10. Other: Any utterance that could not be placed in one of the above categories.

It is to be noted that the analysis in this study was not limited to these ten categories and other categories of content such as *'repetition'*, introduced by Kraft and Berk (1998), emerged from the data; therefore they were also included in the analysis of the content of private speech.

IV. RESULTS

A. Form of Private Speech

The first research question addressed the form of private speech. Three forms were identified in the present data: *whisper, loud* and *abbreviated* private speech. As mentioned in the previous section, the loud form refers to those utterances which are self-directed but in a loud tone of voice. Whisper refers to those self-directed utterances which are in a low tone of voice and abbreviated utterances are grammatically incomplete sentences which could be uttered either in loud or abbreviated forms. To further illustrate these three categories of form, four excerpts (4, 5, 6 and 7) extracted from the transcripts of Pair 4 belonging to the beginner group are presented below.

Excerpt 4: Loud abbreviated form
1   N: key mikhay beri? *[When do you want to go?]*
2   F: I **pl-,** barnamerizi, schedule. I gonna schedule for trip.

In excerpt 4, N and F are trying to form a sentence about choosing a time for trip. When N asks about the time, F utters the first syllable of the word *'plan' (pl)*. Based on the coding system, the initial letters of *plan (pl-)* can be considered as a loud abbreviated form.

Excerpt 5: Whisper abbreviated form
1   F: she decided to travel to
2   N: travel, vacation
3   F: Orlando
4   N: vasayelesho jam kard *[Packing]*
5   F: **shhee…**
6   N: baste bandi kardan, jam kardan *[Packing]*
7   F: I don't know
8   N: baste bandi chi mishe *[How do you say baste bandi kardan?]*

In this excerpt, they are searching for the English equivalent of *'vasayel jam kardan'*[packing]. N asks a question about the English verb form of *'jam kardan'* and F just utters *'shhee',* which is barely audible for N and make her pose the question again and this time F expresses her lack of knowledge by saying *'I don't know'*.

Excerpt 6: Whisper form
1   N: vasayel jam kardan? *[packing?]*
2   F: man bayad jam konam. **ºChamedunº** Chamedun chi mishe?
        [I have to pack]   [Suitcase]   *[how do you say 'chamedun'?]*

In excerpt 6, F begins searching for the English equivalent privately and she whispers   *'chamedune'* to herself. Then addressing her partner, she loudly questions about the word *'chamedune'*.

Excerpt 7: Loud form
1   N: what is it?
2   F: car, no golf
3   N: no, vasayel chi mishe? *[how do you say 'vasayel'?]*
4   F: **vasayel** *[things]* **[asking herself]**
5   N: vasayel, clothes, aval bayad rabtesh bedin? *[first we should match them]*

In Excerpt 7, they are searching for the English equivalent of *'vasayel'* when N asks about the meaning of this word, F repeats the word loudly by herself and begins searching her lexicon, but she just shows this silent process by uttering the word (*vasayel*) loudly.

Table 2 displays the number of private speech produced by the two groups of participants in the categorized forms.

TABLE 2.
FORM OF PRIVATE SPEECH PRODUCED BY THE LEARNERS

Groups		Whisper	Loud	Loud abbreviated	Whisper abbreviated
Advanced	Pair1	17	14	3	0
	Pair2	7	2	0	1
	Pair3	3	8	1	0
Total		*27*	*24*	*4*	*1*
Beginner	Pair4	4	25	4	0
	Pair5	7	2	2	0
	Pair6	11	6	0	1
Total		*22*	*33*	*6*	*1*
Total number of forms by both groups		49	57	10	2

As it can be seen from the table, the learners produced more loud forms of private speech (57) than whisper (49), and the number of whisper abbreviated forms (2) is considerably less than the loud abbreviated (10) and loud (57) and whisper forms (49). The table clearly shows that the advanced learners produced the same number of loud and whisper forms in total (whisper forms=28 and loud forms=28), the beginners; however, produced more loud forms (n=39) compared to whisper (n=23).

B. Content of Private Speech

The second research question dealt with the content of private speech produced by the participants of the study. The content of private speech refers to the "referential aspects of the utterance, that is, what the child is talking about" (Diaz, 1992, p. 67). The contents identified in the data included questions/answers, non-words, repetition, evaluative, exclamation, description of the task, transitional and order to self. The following examples from the transcription of the data illustrate the content of private speech produced in the collaborative interaction of the participants of the study.

Excerpt 8: Repetition
1   S: name
2   M: che esmi? *[what name?]*
3   S: Mary
4   S: she is very think, she think **she's trip, safaresh kheili**
5   M: khatereangiz *[Memorable]*
6   S: yes

In the example above, S is searching for a word to describe the trip, and she says *'she's trip'* and continues repeating the Persian equivalent of 'her trip' (*safaresh kheili).* It seems that repeating this utterance helps her focus on the task and structure her intended sentence.

Excerpt 9: Question/answer
1   S: khob dige, alan plan mikone az 20om ta 23vom. *[Now she plans to go from 20th to 23rd]*
2   E: ino nabayad dige begam? *[We shouldn't say this?]*
3   S: [nods her head]
4   E: and they, **barnamerizi kardan?**[*To plan*?] **Plan,** they planned for 20 to 23
5   S: in August
6   E: in, I don't know
7   S: on August

In the above excerpt, E poses a question in Persian *'barnamerizi kardan? [Plan]'* and she immediately answers her own question and utters *'plan'*. Finally, she verbalizes the complete sentence loudly. It seems that by posing the question and answering it, E is trying to self-regulate he behavior.

Excerpt 10: Exclamation
1   E: and because they decided, do you think this place is good?
2   M: no I don't know
3   E: I think because there are very good beach and
4   M: **oh** yes near the sea, and
5   M: near Florida
6   E: yes

Excerpt 10 is an example of exclamation. The learners are trying to describe the city of 'Florida'. When E talks about the beach in this city, M seems to understand why the man in the picture chose Florid for his trip and shows this realization by uttering *'oh'*.

Excerpt 11: Transitional
1   F: I have to get all of the things that I need, I need it, I need to?
2   N: my need
3   F: I need dige. **Ok** .bad chi mishe? [*what happens next*?]
4   N: and I go with my car

In the above example, the learners are trying to produce a correct sentence pattern. After externalizing the sentence, F says *'Ok'*. This forms her private speech because she is not addressing her partner and therefore it is non-communicative. Besides, she immediately asks another question from her partner loudly. She uses *'Ok'* to confirm her previous sentence and to self-manage her speech.

Excerpt 12: Evaluative
1   F: badesh chi? *[what after that?]*
2   N: khali mikone. *[unpack things]*
3   F: I put, putting. **Sakht shod**, *[it got difficult]* vasilehamono? *[our things]*
4   N: vasile nemidunam chi mishe. *[I don't know how to say vasilehamono]*
5   F: things mishe chiz miza [*things are stuff*]
6   N: get things and get to hotel

In excerpt 12, N seeks the English equivalent of *'khali mikone'*, then F tries to produce this sentence in English by expressing 'I put, put'. Then, she hopelessly says *'sakht shod' [it got difficult]*, and immediately continues to complete

her sentence. This expression can be considered as an instance of evaluative private speech because N did not accept or refuse F's comment and it seems that F was talking to herself until she asked loudly *'vasilehamono?[our things?]*

Excerpt 13: Non-word
1   M: ok, she planned
2   E: from 22
3   **M: uhmm**
4   E: it's not important.
5   M: in August
6   E: so she planned
7   M: she planned for travel

Excerpt 13 shows an example of non-word content. In this excerpt, M utters *'umm'* which probably indicates her thinking process and when E says *'it is not important'* she utters *'in August'* to show the outcome of her thinking process.

Excerpt 14: Order to self
1   F: first I look the map, I am?. **Benevisam.** I looking the map**.**
2   N: koja beram chi mishe manish? *[Where to go means what?]*
3   F: for found trip location, trip location? And
4   N: key mikhay beri? *[When do you want to go?]* When

In the first line of excerpt 14, the only example of 'order to self' in our data is presented. F is trying to describe the second picture of the task and utters *'first I look the map'* and then she says to herself *'benevisam'* and continues verbalizing her sentences and writing them on the handout. It can be considered as an 'order to self' because she did not address her partner and in order to manage task difficulty, that is, simultaneous writing and speaking, she utters the word *'benevisam'.*

Excerpt 15: Description of the task
1   E: maybe they live in Florida and want to go to Orlando
2   **M: What is this? Gulf of Mexico**?
3   E: khalije mexic*[Gulf of Mexico]* and I think this part of, place have good weather because
4   M: near the sea

In excerpt 15, M asks herself *'what is this?'* referring to a picture in the map that they are describing. The next learner (E) reads from the map '*gulf of Mexico'* to describe the task that they are doing. Since they are referring to the picture in the task, this expression (*'what is this?'*) can be considered as an instance of task description. Table 3 presents the content of private speech used by the two groups of advanced and beginner learners.

TABLE 3.
CONTENT OF PRIVATE SPEECH

	advanced			**Total number for advanced**	beginner			**Total number for beginner**	Total number
	Pair1	Pair2	Pair3		Pair4	Pair5	Pair6		
Questions/ answer	15	3	5	**23**	13	6	6	**25**	48
repetition	9	2	4	**15**	5	3	6	**14**	27
exclamation	2	1	2	**5**	6	1	0	**7**	12
Non-words	4	3	0	**7**	2	0	2	**4**	11
transitional	1	1	0	**2**	5	0	2	**7**	9
Description of the task	1	0	1	**2**	0	1	2	**3**	5
evaluative	2	0	0	**2**	1	0	0	**1**	3
Order to self	0	0	0	**0**	1	0	0	**1**	1
Total	34	10	12	**56**	33	11	18	**62**	116

It can be seen from the table that the question/answer was the most frequent content and produced by the learners in the advanced (N= 23) and beginner (N= 25) levels. Next to this category stands repetition which was employed to a similar extent by both groups (15, 14). The least used content was related to 'order to self' which was used by one beginner learner. Overall, the first two categories, question/answer and repetition were found in all learners' private speech.

V. DISCUSSION

To answer the research questions, the form and content of private speech were identified in the transcripts of the learners. Considering the first research question, the data showed that all three forms of private speech (loud, whisper, abbreviated) were produced by the learners; however, the loud and whisper forms were the most salient forms. These findings were highly compatible with a large body of previous studies such as Brooks, Donato and McGlone (1997), De Guerrero (1994), DiCamilla and Anton (2004), Donato (1994) and Platt and Brooks (1994) who reported that private speech occurred in whisper and loud forms. Similar to the previous studies (Centeno-Cortes and Jimenez-Jimenez, 2004,

cited in Lantolf 2006, DiCamilla and Anton, 2004), instances of incomplete utterances, i.e., abbreviated forms, were also revealed in our study. In our data, the loud forms were the representation of private thinking process. Because as an adult, it seems that the private speech predominantly happens in our minds and in a silent form and when this thinking process is verbalized loudly, it may represent the process of finding solutions to the problems. The whisper form happened when the learners were trying to search their lexicon in order to retrieve a lexical item.

The contents were identified based on the categories proposed by Copeland (1979) Diaz et al. (1992), as cited in Winsler, et.al. (2005).The contents identified in the data were questions/answers, non-words, repetition, evaluative, exclamation, description of the task, transitional and order to self. Similar to the previous studies (DiCamilla and Anton, 2004; McCafferty, 1998; Villamil and De Guerrero, 1996; Platt and Brooks, 1994), the learners in our study also asked questions and provided answers to them through the production of private speech. Platt and Brooks (1994) claimed that the learners use question/answer in order to orient interlocutors in the task. Similarly, Villamil and De Guerrero (1996) found instances of self-addressed questions in the ESL learners' interactions. Another study which reported the occurrence of self-directed question was Buckwalter (2001) who studied the social and cognitive behavior of Spanish learners facing difficult tasks and found that self-initiated self-response was a reflection of self-regulatory behavior of the learners.

The learners of this study repeated several items in English or Persian. It was observed that in our data, the learners used repetition for the lexical search in their lexicon. The finding is also comparable to DiCamilla and Anton's (2004) findings which indicated that repetition helped learners focus on the task at critical moments. Similarly, in our data, learners used repetition to focus on the task. During writing, the learners repeated the translation of English sentences they had produced to create a new content for their story. This repetition helped them focus their attention on the task at critical moments; for example one learner just repeated the Persian translation of 'look the' (*negah kardan*) in order to get control of the text she was producing. The finding is highly consistent with the finding of Buckwalter (2001), who reported that repetition was used to self-repair incorrect utterances. Similarly, in the current study, the learners employed repetition in order to find the correct equivalent for the intended word. For instance, one learner repeated '*enjoying*' several times (*They are enjoying, enjoying, enjoying, enjoyed*) until she reached the correct solution, i.e. the appropriate verb form (*enjoyed*).

Exclamation, or as it is called 'affective marker' in other studies, was also evident in our data. This finding lends support to the findings of Donato (1994) and DiCamilla and Anton (2004), who found a large number of affective markers in their data and reported that affective markers helped learners manage the task and release anxiety. In our data, *Non-words* like *(hmm)* were also used to show perhaps the learners' thinking process both in English and Persian. *Transitional markers* were also employed, although to a small degree, which indicated that the learners managed one of the stages of thinking, writing or performing the task in which they had achieved self-regulation or got the control over their actions. The use of transitional markers was reported in some studies (Anton and DiCamilla, 1999; Brooks, Donato and McGlone, 1997; DiCamilla and Anton, 2004). *Evaluative* and 'description of the task' were used in a few instances of the data. The description of the task was observed when learners read the instruction or when they were trying to explore the pictures. *Order to self* was the least common content used in the interactions of the participants; just one beginner student used it to manage the task, because she was the member responsible for writing and thus overwhelmed with the task.

VI. CONCLUSION

In this study, the form and content of private speech in interactions of EFL learners in two levels of advanced and beginner were investigated. Considering the form of private speech, the loud and whisper forms were used more than the abbreviated form. Question/answer and repetition were the contents dominant in the data. The findings show the frequent occurrence of private speech as a phenomenon in EFL classes where teachers seems to be unaware of this phenomenon. Due to the time limitation, the study involved one session for data collection from the participants. Therefore, it would be interesting to investigate the form and content of private speech when learners work on several tasks during a number of sessions. This study was conducted with adult EFL learners; further research is needed to compare young and adult EFL learners in terms of the function as well as the content and form of private speech.

APPENDIX: PICTURE DESCRIPTION TASK
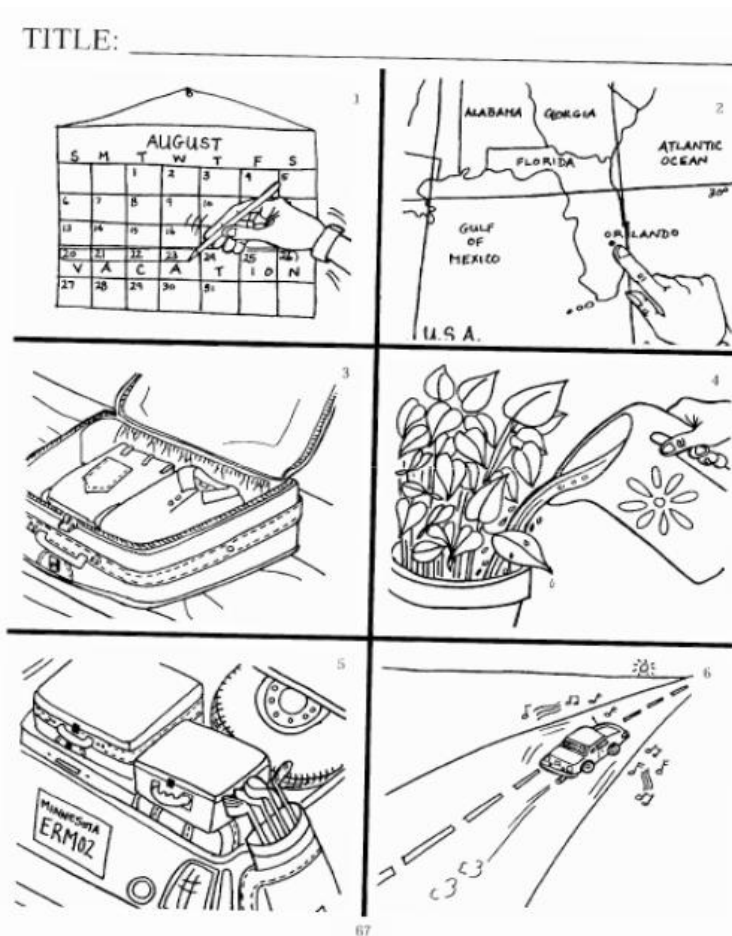
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The Creative Reproduction of Chinese Ancient Poetry's Phonological Beauty in English Translation[*]

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Abstract—**Phonological beauty is an important aesthetic feature of poetry. Reproduction of Chinese ancient poetry's phonological beauty in English translation is of great significance. Professor Xu Yuanchong is an accomplished poetry translator who creatively reproduce original Chinese poems' phonological beauty by employing various techniques such as alliteration, end rhyme, repetition, onomatopoeia, etc. This suggests that Chinese poetry's phonological beauty can be reproduced in English translations although they realize their respective phonological beauties through their respective unique devices.**

Index Terms—**phonological beauty, the principle of beauty in sound, creative reproduction**

I. INTRODUCTION

Every Chinese Character is monosyllabic and tonetic, which makes Chinese a rigoroso and natural poetic language. Therefore, Chinese ancient poetry is matchless as far as the melodious beauty is concerned. Ancient poets composed verses like composing the musical note with Chinese characters. Since *Book of Songs*, *The first collecting of Chinese poems and songs*, Chinese poems have been composed for singing. Folksongs and Ballads in the Style of Yue Fu of the Han Dynasty can be sung, poems of the Tang Dynasty can be sung, and every chi-poem of the Song Dynasty has music score. A Japanese scholar ever said, "Chinese poetry is an advanced art of language, and there is no doubt it is the most brilliant in artistic form and the richest in connotation." (Song, 2005, p.124) Some scholars even hold the view that a person without certain knowledge of phonology can not comprehensively understand and appreciate Chinese ancient poems.

Generally speaking, the main function of rhyme is stringing the discontinuous sounds together to form a complete and harmonious tune. The famous Chinese scholar Zhu Guangqian said in his book entitled *On poetry*, "rhyme is like the thread that strings pearls, and the thread is especially indispensible for Chinese poetry." (Zhu, 1984, p. 128) Therefore, when translating Chinese ancient poems into English, if the translator gives enough attention to the reappearance of the original phonological effects, the phonological beauty of the original is to be appreciated in different linguistic context. Translation is difficult, and poetry translation is the most difficult of all kinds of translations. The reason why a piece of literature is considered to be a poem is to a great degree its rhythmic beauty, except its beauty of artistic conception and ideas. However, the translator always endeavors to reproduce the latter, neglecting the former. Consequently, the translated poems lost most of their artistic value. Readers of translated poems always complain about the monotonousness of the translated verses, suspecting the high reputation of the famous author of the originals. Needless to say, rhythmic beauty is of great significance for a real poem. Zhu Guangqian ever said, "Poetry is a kind of pure literature of rhythm."(Xu, 2006, p.253) Therefore, to reproduce the rhythmic beauty of the original poem is a key point, which deserves the translators' great attention.

II. THE PHONOLOGICAL BEAUTY OF CHINESE ANCIENT POETRY

The uniqueness of Chinese characters determines the unique charm of Chinese literature. Phonetically, each Chinese character has a single syllable and the four variations in tones give rise to a cadenced rhyme. The musicality of Chinese is ensured by the dominance of the vowel in each syllable and the lack of the duplicate consonant. Lexically, the monosyllable morpheme takes a leading position in Chinese word formation. Grammatically, Chinese centers on sentence order and function word, without morphological changes but with much flexibility in the construction of words and sentences. The feature provides vast room for men of letters of the past ages in their artistic creation. The four tones were established in the Wei, Jin, Southern and Northern dynasties and the writers consciously employed this cadence to enable their works sound rhythmical. In the Tang Dynasty, the strict Regulated Verse was shaped, which requires the exact characters, lines, level and oblique tones, antithesis and rhymes.(Chen, 2011, p. 297) *Farewell to Vice-Prefect Du Setting Out for His Official Post* in Shu is a good example (○stands for the level tone,● for the oblique):

送杜少府之任蜀州　　　　Farewell to Vice-Prefect Du Setting Out for His Official Post in Shu
王勃　　　　　　　　　　　　　　By Wang Bo
城阙辅三秦，（●●○○●）The walls and turrets guard our capital region;
风烟望五津。（○○●●○）O'er the remote five Ferries there mists are rolling.
与君离别意，（○○○●●）To see you off I think it a thousand of pities;
同是宦游人。（●●●○○）We roam since both we have the official duties.
海内存知己，（●●○○●）A bosom friend is a near neighbor forever;
天涯若比邻。（○○●●○）whether you go to the earth end or wherever.
无为在歧路，（○○○●●）so act not like the young things parting with their dears
儿女共沾巾。（●●●○○）At the crossway, and wetting their kerchiefs with tears.
(Wu, 1996. p.138)

This is a five-character regulated verse with 8 lines, and every two lines constitute a couplet in which each line corresponds to the other in level or oblique tones. Each line of the two couplets in the middle corresponds to the next in meaning and the last character of every even line rhyme properly. These designs enable the poem to have a cadenced tone with a special musical charm, which gives rise to not only a pleasant sound but also a supremacy in emotional expression.

In addition to the devices displayed in the above example, ancient poets also employed other devices such as alliteration, assonance and reduplicated words, etc. Li Chonghua made a summarizing comment on the massive use of alliteration and assonance in *Zhen Yi Zhai Shi Shuo*: "My teacher asked me: 'Poets in the Tang Dynasty used alliteration and assonance in the creation of poetry. Can you tell me the advantages?' I replied: 'From my point of view, assonance gives the sound effect of two pieces of jade knocking each other with a clang; alliteration gives the sound effect of pearls stringing together, sweet and agreeable.'" (Xu, 2002, p.255) Poets in the Tang Dynasty also wrote numerous great poems by fully employing sound-containing words. Some of them are formed by imitating animals' singing or crying; some of them are descriptions of musical instruments, such as sounds of drums, bells and flutes; and others are sounds of nature, such as winding, raining and falling leaves. All these musical devices create an echoing beauty in sound and make Tang Poetry a marvelous union of sound and emotions.

III.   A COMPARISON BETWEEN CHINESE AND ENGLISH POETIC PHONOLOGY

Compared with English, the schwas and stresses of Chinese do not sound so clear. The rhythm of Chinese is back-and-forth, oddevenly vicissitudinary and the rhymed words echo one another. Rhythm makes the monotone literary works sound melodious. To a great extent, Chinese poems' cadence depends on rhyme because the indistinctness between the schwas and stresses will easily result in the disconcertion of sounds, and so in poems rhyme plays the role of echoing on another and achieving cohesiveness.

In some western languages, if several words have the same first consonants and the first syllables of these words are stressed syllables, these words alliterate when they are regularly lined up. In Chinese language, whether two words are rhymed or not is mainly determined by their vowels. Rhymed Chinese characters are always arranged at the end of the sentences. Therefore, in Chinese rhyme is also always called "end rhyme" and the rhymed words are often referred to as "metrical feet". During the process of the development of poetry, Chinese literary circle classified Chinese characters into thirteen groups. The characters of each group are rhymed. Chinese poems are mostly in rhyme, and the rhymed words are usually placed at the end of even lines. Therefore, Ancient Chinese poets adhered to the principle that the second, fourth, and sixth lines must be in rhyme and whether the first, third, and fifth lines are in rhyme or not depends upon different situations. The final sounds of Chinese characters are of various emotions, which can be easily discriminated to Chinese people. For example, the characters rhymed with "ang"/æŋ/ sound resonant and inspiring, the characters rhymed with "ai"/ai / sounds clear and brisk, the characters rhymed with "ao"/ɔ:/ sound calm and steady-going, and so on and so forth.

The rate of using rhymed words of English poems are much lower than that of Chinese poems, but at phonological level different, different rhymes also have different rich connotations. For instance, some western people consider that /a:/ is symbolic of black, /e/is symbolic of white, /i/is symbolic of red, /o/is symbolic of green, and /u/ is symbolic of blue. This is so-called "vowel symbols". It is general believed that some vowels like /e/ , / i/ give people the feelings of "strongness, sharpness, thinness, delicacy", yet other vowels like / u/, / o/ give people the feelings of "elegance, mellowness, gloominess, lowness". Some consonants like / m/, / n/, / / and / l/, / r/ implicate the special traits of "smoothness, harmony, volatility, distention". (Yang, 2000, p.376) This suggests that phonological elements, as experts on literature and arts claimed, are of meanings and are the form of life. (Xia, 1993, p.219) But the implicated meanings need the translator to explore and comprehend. As a translator, in order to reproduce the phonological effect, he should first fully understand the onomatopoeia of the poem, and secondly, he should know to what degree the phonological effects depend upon the intertexts. On the basis of the above good understanding of the original, the translator may choose suitable devices to reproduce the phonological beauty of the original poem. (Liu, 2005, p. 75)

IV.   THE THEORY OF BEAUTY IN SOUND IN C-E POETRY TRANSLATION

Xu Yuanchong is a very talented and accomplished translator. From his long experience of poetry translation, he put forward the famous theory of "Three Beauties Princile", namely beauty in meaning, beauty in sound, and beauty in form. Beauty in Sound is one of his three principles.

A.   Xu Yuanchong as the Advocator of the Theory

Xu Yuanchong printed "His 60 translation works are best-sellers both home and abroad and he is the only expert in China who has ever translated Chinese classical poetry into English and French" on his cards. This is absolutely not blind boast of himself, but just affirmation and praise to his abundant works and theoretical achievements for decades. Xu Yuanchong is a productive translator. He translated *John Christopher*, *The Red and Black*, *Madame Bovary* and other foreign works into Chinese and many Chinese classical novels and poems, like *The Romance of West Bower*, *300 Song Lyrics*, *The Book of Songs*, *Selected Poems of Mao Zedong*, *300 Immortal Chinese Poems*, etc.. *The Romance of West Bower*, translated by him, was praised by The Publishing House of Britain as "A work which rivals Shakespeare's *Romeo and Juliet* on the aspects of artistry and appeal". Moreover, his *300 Immortal Chinese Poems* was collected in *Penguin Books* and published by Britain's most prestigious publisher Penguin Group. In the field of translation theory study, Xu also has excellent achievements and profound impact. "Three Beauties Theory" of C-E translation of Chinese classical poetry is the gem of his theoretical achievements and opens a new chapter for the development of China's translation cause.

B.   The Theory of "Beauty in Sound"

Xu Yuanchong's "Three Beauties Theory" for poetry translation was enlightened by Lu Xun's viewpoint. In Lu Xun's essay "*From Language to Article*", he said, "When reciting and studying one Chinese character, one should learn three things-its form, sound and sense: read it aloud to hear its sound, observe its form and know its sense by heart. Only when one's ears, eyes and heart are all involved, the character can be well learned. Chinese articles are also beautiful in three aspects: beauty in sense to move one's heart; beauty in sound to enjoy one's ears and beauty in form to impact one's eyes."(Song, 2005, p.127) Xu Yuanchong thought in poetry translation, translators not only have to transmit the beauty in sense of the original, but also have to transmit its beauty in sound and form as much as possible. Actually, on the premise of firstly reproducing the beauty in sense of the original, Xu raised the importance of the beauty in sound. Lu Xun said in his *Lu Sun's Collection of Letters*, "I think apart from content, new poetry must firstly have rhythm and be rhymed, making itself smooth, easy to remember and sing out."(Xu, 2006, p.73) Xu Yuanchong agrees with Lu Xun's point of view and adopts this principle in his poetry translation practice.

Poetry must have tone and rhythm, be rhymed, smooth to read and appeal to the ear. This is Xu Yuanchong's theory of "Beauty in Sound". In the sphere of C-E translation of Chinese classical poetry, Xu advocates that the tradition of translating poetry in the poetic way represented by Herbert A. Giles, professor in the 19th century Cambridge University should be resumed. Translators should correct its shortages, pay attention to the rhythm and rhyme of poetry and put forward the art of translation. They should not apply "Arthur Waley's free verse and straight forward style which abandons the convention of poetry's metrical feet and terms" (Xu, 2006, p. 27), because that will cause "thin poetic flavor, not being able to infuse the world culture with new blood"(Xu, 2006, p.1). Translating prose generally only requires reproducing the beauty in sense, but poetry translation needs to reproduce the beauty in sound as much as possible.

V.   APPROACHES FOR REPRODUCING PHONOLOGICAL BEAUTY IN C-E POETRY TRANSLATION

As a very important aesthetic feature of poetry, phonological beauty endows poems with great vitality. Since Tang Poetry is a musical art, the translation of it not only has to reproduce its beauty in sense, but also has to convey its beauty in sound so as to give readers auditory enjoyment. Xu Yuanchong applies the theory of "Beauty in Sound" in his poetry translation and has created many masterpieces which integrated sound and sense, sound and emotions in a harmonious way. The phonological beauty of Tang Poetry lies in many aspects as mentioned above. However, it is beyond the scope of this paper to cover all the details. What will be illustrated are the reappearance of rhyme and other musical devices of Tang Poetry.

A.   The Use of Alliteration

Alliteration is an old and most common figure of speech in English. It is a kind of phonetic devices, which refers to the repetition of the first souds of two or more close-by words or syllables. The definition of alliteration given by *Longman Dictionary of Contemporary English* is: "The appearance of the same sounds at the beginning of 2 or more words that are next to or close to each other (as in 'Round the rocks runs the river')." (Wu, 2001, p. 359) Alliteration bears language's beauty in sound and form, making it a unified whole with sound and emotions. With alliteration, language is more expressive and appealing. In Xu's translation, alliteration is used frequently for the effect of musical beauty.

Liu Yuxi, a famous poet of the Tang Dynasty, ever wrote a poem entitled "乌衣巷" (*The Street of Mansions*). The first two lines of the poem are "朱雀桥边野草花，乌衣巷口夕阳斜". Xu Yuanchong translated this sentence into

"Beside the Bridge of Birds rank grasses overgrow, Over the Street of Mansions the setting sun hangs low."(Xu, 2001, p. 129) Xu shows his great originality in his translation of this poem. In his translation, each line uses alliteration. "Beside", "bridge", "birds" rhyme with the voiced consonant /b/, adding the rhythm of the translation; "street", "setting", "sun" rhyme with the voiceless consonant /s/, expressing the writer's sadness when he saw the gloomy scene. Reading this translation, one can feel that the music lingers in the air for a long time and slowly fades away.

B.   The Use of End Rhyme

The form of end rhyme is contrary to that of alliteration. "If two or more close-by words in a stich or a phrase repeat the same syllable, the words are rhymed. The function of end rhyme is the same as alliteration, namely adding to the rhythm sensation and expressive force of language." (Luo, 2000, p. 40) Both Chinese and English commonly use end rhyme to achieve special sound effect. But compared with alliteration, end rhyme is better accepted by Chinese people because most Chinese classical poems all use this kind of rhyme, especially Tang Poetry. Because the musical effect of poetry is fulfilled by end rhyme to a large extent and at the same time, end rhyme helps create the sound effect of long or short, fast or slow, high or low, Xu pays much attention to the application of end rhyme and almost all of his translations are rhymed in the end.

晚　春	Late Spring
韩愈	By Han Yu
草树知春不久归，	The trees and grass know that soon spring will go away,
百般红紫斗芳菲。	Of red blooms and green leaves they make gorgeous display.
杨花榆荚无才思，	But willow catkins and elm pods are so unwise,
惟解漫天作雪飞。	They wish to be flying snow darkening the skies.
(Xu, 2001, p. 62)	

There are two obvious advantages for Xu Yuanchong to use his theory of "Beauty in Sound" to translate this poem. Firstly, as far as the rhyme is concerned, Xu uses the theory successfully in reproducing the musical beauty of the original. The rhyme of the original is regular. The whole poem mainly rhymes with "/ei/". For example, "归"/gui/、"菲" /fei/ and "飞" /fei/ are rhymed Chinese characters, distributed at the ends of the first, second and last line. In Xu's translation, "away" rhymes with "display", while "unwise" rhymes with "skies". The whole translation keeps the regular rhyme pattern of "aabb", which creatively reproduces the "aaba" rhyme scheme of the original. Secondly, the original is full of contrast between the dynamic and the static. "知春" and "唯解" are the static while "斗" and "飞" are the dynamic. In Xu's translation, "know" and "unwise" create the sense of static state while "display" and "darkening" create the sense of dynamic state. (Cao, 2009, p. 135) Xu Yuanchong's diction not only rhymes, but is also one to one corresponding, adding more flavor to the poem.

C.   The Use of Repetition

Xu Yuanchong's translations have another distinguishing feature which is the frequent use of repetition. The rhetoric device of repetition includes reduplicated words and structural repetition, both of which involve words. Rhetors classify repetitious phenomena into immediata repetition, intermittent repetition, ploce, symploce, epanodos, paregmenon, polysyndeton, appositon, etc. In the different kinds of repetition, immediate repetition is frequently adopted in poetry translation. Immediate repetition is mainly used for emphasis, but it is also used to express various emotions. What's more, continuous repetition can quicken the rhythm and add musical effect to the poem, creating a sense of continuous succession. It is like repeated tide waves which give readers auditory impacts and leave them an unforgettable impression.

Chinese famous poetess ever composed a verse, "寻寻觅觅，冷冷清清，凄凄惨惨戚戚!" (Xu, 2000, p. 112) Xu Yuanchong translated it like this: "I seek but seek in vain, I search and search again; / I feel so sad, so drear, so lonely, without cheer." (Xu, 2000, p.113) Xia Chengtao, a famous expert on ci-poems ever commented on this Chinese verse, "Lingual sounds and dental sounds are employed alternately and repeatedly for the purpose of expressing the poetess' inward sadness and loneliness. The whole sentence is not only easy to understand, but also sounds melodious." (Xia, 1980, p.203) The continuous use of reiterative locution makes the verse sound full of forlornness, but it is difficult for the translator to fully convey the spirit of the original. However, Xu Yuanchong repeats the words of "seek", "search" twice and the consonant /s/ eight times in his translation, vividly reproducing the sense of sadness of the original.

D.   The Use of Onomatopoeia

Onomatopoeia is also called onomatopoetic word, imitative word, echo word, echoic word, etc. It is not only a kind of word creation method but also a kind of figure of speech. It adds to the vividness and iconicity of language by the means of imitating the sounds of human beings, animals, etc. The philosophers of the school of naturalism of Ancient Greece believed, "onomatopoeia is doubtlessly the oldest method of word creation, the core of the whole human glossary, and the base of language formation and development." (Liu, 1998, p. 143) Onomatopoeia helps make description lifelike. As a rule, onomatopoeia is used for the purpose of adding vividness or vitality to the description. It can give the readers a feeling that they are really hearing the sound the poet describes.

诗经•风雨

风雨凄凄，鸡鸣喈喈 既见君子，云胡不夷？
风雨潇潇，鸡鸣胶胶 既见君子，云胡不瘳？
风雨如晦，鸡鸣不已 既见君子，云胡不喜？

This is one chapter of the love poem, and every chapter of this love poem starts with two sentences which reflects the girl's emotions by describing her surroundings. In the night, the sounds of rains, roosters, and wind mingled together. The girl in love is missing her lover. The fluctuations of the girl's emotions is vividly displayed by the four mimetic word "凄凄, 喈喈, 潇潇, 胶胶". In translating this poem, the reappearance of the onomatopoetic effects is very important. Look at the following version:

Book of Songs•The Raining Night
Cold is the wind and chill the rain,
Hens are cackling loudly.
Now I've seen my good man again,
How peaceful my heart is!
The wind whistles and the rain patters,
Hens are cackling merrily.
Now I've seen my good man again,
How light my heart becomes!
Wind and rain sweep the gloomy sky,
Hens are cackling endlessly.
Now I've seen my good man again,
How joyful my heart feels.
(Yang, 2001, p.19)

Here, the translator translates "风雨潇潇" into "the wind whistles and the rain patters", employing two mimetic words "whistle"and"patter". "鸡鸣" is translated into "cackling", vividly imitating the sound of the hens. By the means of mimetic words, the onomatopoetic effects of the original are wonderfully reproduced.

VI. CONCLUSION

It is of great necessity for translators to use rhyme but not free verse in translating Chinese classical poetry as Chinese ancestors have made use of rhyme for hundreds of years and have made the most splendid achievement in literature. If the translated version is not rhymed, it is hard to say we have kept the artistic mood and style of the original poem even if the beauty in sense of the original has been adequately conveyed in translating.

Chinese poetry and English poetry realize their respective beauty of rhythm. Chinese poets employ end rhyme, antithesis, level and oblique tone, reiterative locution, alliteration, etc; English poets utilizes end rhyme, foot, alliteration, etc. Although the approaches used by Chinese and English poets are different, there is some overlay between them. Through the exploration of pioneering translators, some effective techniques have been created to reproduce the beauty in sound of the original. Doubtlessly, the reappearance of the original beauty of rhyme should be poetry translators' pursuit, which is sure to be achieved with the discovery of more feasible techniques.

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The Relationship between Spiritual Intelligence and Vocabulary Learning Strategies in EFL Learners

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Abstract—Spiritual intelligent or spiritual quotient refers to people's capacity to express, manifest, and represent spiritual resources, values, and properties to improve every day performance. Vocabulary learning strategies relates to any group of procedures which language learners apply to find the meaning of a new word, to keep in mind the knowledge of newly-learned word, and to develop one's vocabulary .This paper investigates the relationship between EFL learners' spiritual intelligence (SI) and their use of vocabulary learning strategies. The aim of the study was to determine how these two constructs correlate with each other. To this end, 120 EFL students from Public University of Shiraz and Islamic Azad University of Shiraz took part in vocabulary learning strategy questionnaire (Schmitt's, 2001) and the Spiritual Intelligence Self-Report Inventory (King, 2008) questionnaires. The obtained results indicated a statistically significant relationship between SI and vocabulary learning strategies. The results of multiple regressions showed that there was a significant correlation between all SI subscales and metacognitive strategies and social strategies. The results also showed that males with their higher scores in vocabulary learning strategies usage and are significantly superior to females. Also females are superior to males and they have higher spiritual intelligence scores.

Index Terms—spiritual intelligence, vocabulary learning strategies, gender

I. INTRODUCTION

In the last years SQ has emerged as a controversial issue in various fields and many definitions have been proposed by researchers and theories. However it is still one of issues which until now little research have been done on it in the field of language teaching. In 2000, Zohar and Ian Marshal in their book *"SQ*: the ultimate intelligence" defined SI as the intelligence we use for asking fundamental questions and reframing our answers. Later on, Robert Emmons illustrates SQ as the adaptive use of spiritual resources to promote everyday problem solving and goal achievement (Amram, 2007).

Language learning strategies are defined as a number of activities used by learners to make learning process easier, faster, pleasurable, more self-directed, more beneficial, and more conveyable to new situations (Oxford, 1990).In the studies carried out by Cohen (1998), O'Malley & Chamot (1990), and Oxford (1990), vocabulary learning strategies have drawn much attention. Language learning strategies are important factors in learning a second or a foreign language which depend on the learner and his/her personality factors, learning style, age, sex and cultural background. These strategies help learners to improve their proficiency in a second or foreign language. Moreover, employment of vocabulary learning strategies affects students' performance in language learning (Sarani and Kafipour, 2008). Schmitt (1997) asserts that with the growing nature of vocabulary acquisition, vocabulary learning strategies have obtained more emphasis in second language learning. Learners need to develop appropriate learning strategies for long-term learning to learn and use English better. In second language learning process, one of the most significant problems that learners will encounter is learning vocabulary. Vocabulary has been known as essential factor in language learning in which not having enough vocabulary knowledge causes difficulties in second language learning. Therefore for learning vocabulary in second language learning, vocabulary learning strategies need to be taught to students.

A. Spiritual Intelligence

According to Seybold and Hill (2001), the results of prior studies illustrated positive results such as psychological and physical health; marital satisfaction and safety and positive interpersonal performance can be the result of spiritual beliefs, practices and commitments and this also can improve the quality of life. Emmoms (2000) believes that these positive results may be due to the fact that having spiritual orientation about life saves humans against non- pleasant and non-adaptive behaviors such as behaving in socially or personally destructive ways.

Zohar & Marshall (2000) stated that when spiritual intelligence is high, we appear to be intellectual and have proper behavior. However when spiritual intelligence is low, people will appear to have problematic behavior. They stated

individuals with high spiritual intelligence demonstrated higher measures of satisfaction and performance. Zohar & Marshall (2004) believed, spiritual intelligence must be grown and developed with training. It can be learned again, and it can be modified. To achieve this, we should search for those capabilities of an individual's being and behavior which signify the presence of spiritual intelligence at work.

In their book, *SQ: Spiritual Intelligence, the Ultimate Intelligence* (2000), Danah Zohar and Ian Marshall deal with the scientific evidence for SI. They consider scientific evidence done at the University of California by neuropsychologist Michael Persinger and neurologist V.S. Ramachandran and his team. Their research demonstrated a form of spiritual intelligence called "God spot" situated among neural connections in the brain temporal lobes (Rendon, 2005).

Noble (2001) stated that spiritual intelligence integrates the qualities of flexibility and emotional resilience (that may arise out of spiritual experiences), which play a role in psychological health and behavior.

According to Nasel (2004) spiritual intelligence is the ability to better identify, find meaning in, and solve existential, spiritual, and practical problems by gaining inspiration from one's spiritual abilities.

Emmons (cited in Amram, 2008) offers the following discussion that while spirituality ascribes to the investigation, and the experience of elements of the sacred, meaning, higher-consciousness, and transcendence, spiritual intelligence includes the abilities that are connected to spiritual matters which help individuals to predict functioning and adaptation and to present valuable results .He also relies on Gardner's definition of intelligence and asserts that spirituality can be considered as an intelligence because it anticipates functioning and modification and suggests abilities that make people able to solve their problems and achieve their goals in life. Gardner's definition offers five elements for SI: (a) ability to utilize spiritual resources to solve problems; (b) ability to enter heightened states of consciousness; (c) ability to invest everyday activities and relationships with a sense of the sacred; (d) capacity for transcendence of the physical and material; and (e) capacity to be virtuous.

In a quite different framework Vaughan (cited in Amram, 2008) defines SI as the ability for a profound perception of existential questions and also as an understanding of different parts of consciousness. It implies awareness of our relationship to the transcendent, to each other, to the earth and all beings." According to Amram (2008) Vaughan's model involves three components the first one is the ability to create meaning based on deep understanding of existential questions; the second one involves an awareness of and the ability to use multiple levels of consciousness in problem solving; and the last one refers to an awareness of the interconnection of all beings to each other and to the transcendent.

Sisk (2008) mentioned that spiritual intelligence pertains to multiple senses to attain individual's inner sides in order to answer the fundamental questions and problems to create global awareness among teachers and students.

Humans are inherently spiritual beings; all human beings are born spiritual. Since essential elements for achieving success are multidimensional, there should be greater emphasize on the role of education. Learners should be able to unify all their intelligences; IQ, EQ, and now SQ. Near the end of the twentieth century SQ emerged as the third intelligence called spiritual intelligence or spiritual quotient. Since then many studies have been done on SQ in different areas such as psychology, neurology, anthropology and cognitive science. There have been various definitions of spiritual intelligence up to now. Each of them drives from the faith in a greater whole, God, by which we generate meaning for life experiences.

According to Hassan (2009) students with high levels of SQ are more confident in taking an action and more sensitive towards their surroundings. Hence, they are able to situate themselves within any condition, and produce a good condition that increases their achievement in education. Spiritual intelligences help an individual to explore his self-potential.

David B. King (2007) has done a study on spiritual intelligence at Trent University in Peterborough, Ontario, Canada. He defines SI as arranged adaptive mental capacities based on the aspects of reality which are non-material and transcendent. In the model offered by him, spiritual intelligence is interpreted as a group of mental abilities which help to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, directing to results such as deep existential reflection, improvement of meaning, recognition of a transcendent self, and control of spiritual states (King, 2008). King proposes four core abilities or capacities of spiritual intelligence; this study is conducted on king's model of spiritual intelligence. A comprehensive review of previous research on SI affirms four basic components: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion.

Critical existential thinking is the first component of spiritual intelligence. It is defined as the capacity to critically think about the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues. The second one refers to creating personal meaning and purpose in all physical and mental experiences, such as the capacity to create a purpose in life. Transcendental awareness as the third component of spiritual intelligence is defined as the capacity to recognize transcendent dimensions of the self, of others, and of the physical world throughout normal states of consciousness, with the capacity to identify their relationship to one's self and to the physical world (king, 2008). The last factor which is Conscious State Expansion refers to a capacity to go through higher/spiritual states of consciousness like pure consciousness and cosmic consciousness at one's own discretion. Significant relationship between spiritual intelligence and mental health has been reported in previous studies (Emmons, 2000).

B. Vocabulary Learning Strategies

Vocabulary learning strategies enables learners to be more responsible for their studies by controlling their own learning (Nation, 2001; Scharle & Szabó, 2000). Therefore, the strategies improve "learner autonomy, independence, and self-direction" (Oxford & Nyikos, 1989, p.291). Students decide what type of vocabulary learning strategies and how exactly they would like to use when they see unfamiliar words. A good amount of the strategies and the ability to use them in suitable occasions might significantly make easier the learning process of new vocabulary for students. As an example, freedom in choosing which words to study will lead to better remember the words than when the words are chosen by someone else. (Ranalli, 2003, p. 9)

Nation (1990; 2001) believes that the most important way for learning vocabulary is the use of strategies without dependence on teacher. In his new publication, strategy training is implied to be part of a vocabulary development program. Schmitt and Schmitt (1995) emphasize introducing a variety of learning strategies to students so that they can decide independently the ones they favor. They consider this plan as the most suitable teaching program which will help learners to improve their knowledge of strategies.

Acquisition of a second language needs a strong knowledge of vocabulary. In the acquisition of second language vocabulary, researchers have concentrated on the need for second language learners to improve their knowledge of vocabulary (Singleton, 1999; Schmitt, 2000). Vocabulary learning strategies (VLS) as part of language learning strategies are being the focus of more attention since the late 1970s and the previous studies has helped us to know more about the processes learners use to develop their skills in a second or foreign language. According to Nation (2001) in defining vocabulary learning strategies we should take into account a conscious choice factor. A strategy would need to involve choice, which states that there are several strategies to choose from; and then to be complex, it means that there are several steps to learn; and next it requires knowledge and needs to benefit from training; and the last factor is to increase the efficiency of vocabulary learning and vocabulary use.

Schmitt's (1997, pp.206-208) taxonomy of vocabulary learning strategies supports Oxford's (1990) taxonomy of learning strategies. According to this classification, there are two categories of strategies: discovery strategies and consolidation strategies. The former refers to strategies which are used in discovering the meaning of a new word while the latter consider the consolidation of a word when it has been faced. Discovery strategies contains of determination and social strategies and consolidation strategies comprises of social, memory, cognitive and metacognitive strategies. Schmitt's taxonomy classifies vocabulary learning strategies to five sub-groups as determination, social, memory, cognitive and metacognitive strategies.

The available literature in Iran is admittedly low on empirical research on the relationship between VLS and spiritual intelligence, especially in the context of EFL. As such, the scarcity of research and a need for spirituality in learning and teaching situations necessitates undertaking a precise study in a foreign language context.

Research Questions

Based on the objectives, this study seeks to answer the following questions:

1. Is there a significant relationship between student's spiritual intelligence, and their use of vocabulary learning strategies?

2. Is there a relationship between students' gender and their vocabulary learning strategies and spiritual intelligence?

II. Methodology

A. Participants

The participants of this study were chosen from both Shiraz Public University and Shiraz Azad University. The total number of participants was 120 EFL senior and junior undergraduate university students majoring in English Literature, English Translation or English Language Teaching and from among all participants, 75 were female and 45 were male.

B. Instruments

Three consecutive questionnaires were used to elicit data in this study. They were vocabulary learning strategy questionnaire (Schmitt's, 2001), the Spiritual Intelligence Self-Report Inventory (King, 2008).

1. VLSQ

Schmitt's vocabulary learning strategy questionnaire with a reliability coefficient of 0.78 refers to a questionnaire that consists of 41-items classified under 5 groups of strategies called determination, memory, social, cognitive, and metacognitive. This questionnaire had previously administered and validated in a research done by Kafipour (2011) . In the present study, the Cronbach's Alpha was .75

2. SISRI-24

The Spiritual Intelligence Self-Report Inventory is a 24 item questionnaire developed by D. King (2008) that contains 4 factors / Subscales: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA) and Conscious State Expansion (CSE). The questionnaire's reliability and validity were satisfactory according to a research conducted by Raghibi (2010), the questionnaire's reliability coefficient was 67% and its Cronbach's alpha coefficient was 89%. In the current research the Cronbach's Alpha was.86.

C. Data Collection Procedure

Before administering the questionnaires, all participants were given an oral description of objectives and procedures of the study in order to make the instructions clear thoroughly. The two instruments were administered in one session. First, the participants were asked to answer spiritual intelligence and vocabulary learning strategy questionnaires. They completed them in 20 minutes. Then the questionnaires were collected And finally, the answers were gathered to be matched with the questionnaires for further data analysis. The information collected from 120 questionnaires was first coded for all relevant variables and computed for statistical analyses. An inspection of missing values or non-responses indicated that there were no missing values or non-responses in the collected data. As a first step of data analysis, mean scores and standard deviations of each variable were calculated to summarize the responses. The relationships among students' spiritual intelligence, vocabulary learning strategies were then examined using Pearson correlation. A multiple regression analysis was done to find the predictors in correlations.

III. RESULTS

TABLE 1.
DESCRIPTIVE STATISTICS OF THE PARTICIPANT'S PERFORMANCE DESCRIPTIVE STATISTICS FOR SPIRITUAL INTELLIGENCE (SI) AND VOCABULARY LEARNING STRATEGIES (VLS)

	N	Min	Max	Mean	SD
SI	120	90	162	115.91	10.83
VLS	120	46	92	68.41	9.989

Table 1. Summarizes the descriptive statistics of the participant's performance for Spiritual intelligence (SI) and Vocabulary learning strategies (VLS). It shows that the participants' scores ranged from 90 to 162 on SI and from 46 to 92 on vocabulary learning strategy test.

TABLE 2.
SUMMARY OF THE DESCRIPTIVE STATISTICS OF THE PARTICIPANT'S PERFORMANCE ON SPIRITUAL INTELLIGENCE QUESTIONNAIRE:

Spiritual intelligence	Mean	SD	Min	Max	Rank
PMP	3.09	.810	8	20	1
CET	2.95	.808	12	28	2
TA	2.93	.932	13	28	3
CSE	2.88	.663	5	20	4

Table 2 summarizes the descriptive statistics of the participant's performance on Spiritual intelligence questionnaire as follow: Mean differences for spiritual intelligence factors show that the mostly used factor was PMP, followed by CET, TA and CSE.

TABLE 3.
SUMMARY OF THE DESCRIPTIVE STATISTICS OF THE PARTICIPANT'S PERFORMANCE ON VOCABULARY LEARNING STRATEGIES QUESTIONNAIRE:

Strategy	Mean	SD	Min	Max	Rank
Metacognitive	3.22	.729	8	20	1
Cognitive	3.03	.819	13	28	2
Memory	2.98	1.004	34	68	3
Social	2.94	1.031	7	20	4
Determination	2.72	1.053	12	28	5

Table 3 shows the descriptive statistics of the participant's performance on vocabulary learning strategies questionnaire as follow: The Mean differences show that the mostly used factor was metacognitive, followed by cognitive, memory, social and determination strategies.

The first research question concerns the students' spiritual intelligence and their use of vocabulary learning strategies. The SISRI-24 and Schmitt's vocabulary learning strategies are administered. In order to answer this question, Pearson correlation test was used to identify the relationship between spiritual intelligence and the use of vocabulary learning strategies.

Q1: Is there a significant relationship between student's spiritual intelligence, and their use of vocabulary learning strategies?

TABLE 4.
THE CORRELATION COEFFICIENTS BETWEEN SPIRITUAL INTELLIGENCE (SI) AND VOCABULARY LEARNING STRATEGIES (VLS) SUBSCALES:

	DET	SOC	MEM	COG	META
CET	.038	.285**	.031	.094	.247**
Sig.	.676	.002	.739	.305	.007
PMP	-.011	.884**	.037	.086	.347**
Sig.	.904	.000	.690	.350	.000
TA	.042	.359**	.070	.128	.287**
Sig.	.648	.000	.447	.165	.001
CSE	.043	.433**	-.066	.037	.510**
Sig.	.638	.000	.473	.689	.000

**.Correlation is significant at the 0.01 level.
*.Correlation is significant at the 0.05 level.

A correlation coefficient was run to see the degree of the relationship between VL Strategies, determination strategies, social strategies, memory strategies, cognitive strategies and metacognitive strategies, and spiritual intelligence (SI) subscales. Based on the obtained results, a significant correlation was found between all SI subscales and metacognitive strategies and social strategies at the p<0.01, but no significant correlations were found with the others.

At the next phase, a multiple regression was run to see which of the spiritual intelligence subscales, if any, can predict the usage of vocabulary learning strategies. According to the following table PMP (Personal Meaning Production) (βeta=.290, p =.003, $p \leq 0.01$) and CSE (Conscious State Expansion) (βeta=.224, p =.018, $p \leq 0.01$are found to be positive predictors of the dependent variable (VLS).

TABLE 5.
COEFFICIENTS FOR SI AND VLS

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	84.713	.375		15.762	.000
CET	.27	.229	.12	.119	.905
PMP	.997	.326	.290	3.058	.003
TA	.251	.265	.097	.944	.347
CSE	.683	.284	.224	2.408	.18

a. Dependent Variable: VLS

Q2: Is there a relation between students' gender and their vocabulary learning strategies, vocabulary size and spiritual intelligence?

To answer this question, the independent sample t-test was used to show whether there is a statistically significant difference in the mean of spiritual intelligence, vocabulary learning strategies and vocabulary span scores for males and females. The output generated from this procedure is shown below. The Group Statistics box (table 6) gives the mean and standard deviation for each of the groups (male and female).

TABLE 6.
GROUP STATISTICS FOR MALE AND FEMALE

Gender		N	Mean	Std. Deviation	Std. Error Mean
VLS	male	45	118.96	12.888	1.921
	female	75	114.08	8.997	1.039
SI	male	45	65.87	10.182	1.518
	female	75	69.93	9.620	1.111

TABLE 7
INDEPENDENT SAMPLE T-TEST

	Levene's test for Equality of variance		t-test for Equality of Means					95% confidence Interval of the difference	
	F	Sig.	t	df	Sig. (2tailed)	Mean difference	Std.Error Difference	lower	upper
VLS Equal variance Assumed Equal variance not assumed	8.592	.004	2.436	118	.016	4.876	2.002	.912	8.839
			2.232	69.937	.029	4.876	2.148	.520	9.232
SI Equal variance Assumed Equal variance not assumed	.288	.592	-2.193	118	.030	.030	-4.067	-7.738	-.395
			-2.162	88.641	.033	.033	-4.067	-.7.804	-.329

Initially, Table 7 which displays the homogeneity of the variance between the male and female participants was determined using *Levene's Test for Equality of Variances*. The interpretation of the independent *t*-test is done in two steps. One with the assumption that the variances in the two groups are equal and the other with the assumption that the variances are not equal. To determine which t-value we have to use, we look at the result of Levene's test for equality of variance. The significant values for vocabulary learning strategies are less than 0.05. Therefore the variances are not the

same. Consequently, it can be concluded that the differences in vocabulary learning strategies (sig = .016) of males and females are significant. The analysis shows that males with their higher scores in vocabulary learning strategies usage are significantly superior to females.

The significant values for spiritual intelligence are greater than 0.05, so we consider the row in which variances are assumed to be equal. The significant value for spiritual intelligence is .033 which is less than .05 and then there is a significant difference in the mean scores on male and female. Accordingly females are superior to males and they have higher spiritual intelligence scores.

IV. DISCUSSION

This study was an attempt to investigate the relationship between students' spiritual intelligence, the use of vocabulary learning strategies. The discussion addresses the research questions.

As descriptive results indicated mean differences for spiritual intelligence factors shows that the mostly used factor was PMP, followed by CET, TA and CSE. The Mean differences for vocabulary learning strategies show that the mostly used factor was metacognitive, followed by cognitive, memory, social and determination strategies.

In this part, the results are discussed and the research questions are answered. The first research question dealt with the relationship between students' spiritual intelligence and their use of vocabulary learning strategies. The correlational analysis for spiritual intelligence and vocabulary learning strategies was carried out in table 4.5. There was a significant correlation between all SI subscales and metacognitive strategies and social strategies at the $p<0.01$, but no significant correlations were found between the others. Also PMP (Personal Meaning Production) and CSE (Conscious State Expansion) are found to be positive predictors of the vocabulary learning strategies. The results of the last question shows that males with their higher scores in vocabulary learning strategies usage are significantly superior to females. Also females are superior to males and they have higher spiritual intelligence scores.

V. CONCLUSION

High spiritual intelligence not only enables students to better learn language, but also makes students more methodical in all acts of their prospective life. This will decrease discipline problems of school students. High spiritual intelligence will also ensure a student to think logically and use his or her mind in the best way possible. Spiritual intelligence proposes a practical process of brain for simultaneous neural fluctuations that consolidate information in every part of the brain. If we learn how to use our SQ we will become less worried, more used to rely on ourselves and more ready to encounter the difficulty in life (Zohar, 2000).

In the last years SQ has emerged as a controversial issue in various fiels and many definitions have been proposed by researchers and theories.However it is still one of less studied issues in the field of language teaching. Therefor there is a need for more research on this topic in EFL context.

The results indicated that there was a significant correlation between all SI subscales and metacognitive strategies and social strategies. Also PMP (Personal Meaning Production) and CSE (Conscious State Expansion) are positive predictors of the vocabulary learning strategies. It means that those students who had higher spiritual intelligence also had better performance in vocabulary learning strategies test. Also females are superior to males and they have higher spiritual intelligence scores.

Furthermore, the available literature in Iran is admittedly low on empirical research on the relationship between VLS and spiritual intelligence, especially in the context of EFL. As such, the scarcity of research and a need for spirituality in learning and teaching situations necessitates undertaking a precise study in a foreign language context.

It is extremely important that educators and teachers know vocabulary learning strategies and their interdependence with SI as two distinct but most likely constructs.The findings of the study may also help them improve their teaching skills by improving their knowledge about spiritual intelligence and different vocabulary learning strategies. The findings will also provide insights to administrators, course and syllabus designers and developers to program their planning more acurately and move toward a more efficient language learning syllabus.

Further research is needed to investigate the appropriateness of using vocabulary learning strategies and spiritual intelligence scales in ELT contexts. Another study could examine the role of spiritual intelligence or vocabulary learning strategies in language teaching and testing.

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Exploration of College English Reform

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Abstract—**International cultural communication and trade exchange between China and foreign countries have greatly increased with China theses years. Requirement of the employees who are able to carry out the international communication of science and technology in English increases as well. However, college English teaching and learning can not meet the need completely because of the obstacles in traditional teaching. Most educatiors and English learners agree that it is extremely necessary to reform the present college English teaching and learning. This paper attempts to probe the reform from the points of college English teaching purpose, teaching mode and students' learning mode.**

Index Terms—**teaching reform, learning, problems, student-centered, independent study**

I. REFORM OF THE TRADITIONAL TEACHING

A. Significance of Teaching Reform

College English teaching is to cultivate the basic target of college students' practical ability in English application. The traditional teaching mode of focusing the knowledge learning and reading ability training ,neglecting language output skill training, has not been able to adapt the development of the society nor meet the actual needs of the college students. Thus the traditional teaching concepts in modern college English teaching should be changed to student-centered teaching mode.

Student-centered teaching mode means that teachers should play as the leading factor, and to take the students as the main body of the teaching mode.

In this sense, students are the main body of learning activities, while teachers in the teaching process just play a leading role. Teachers should not only impart knowledge of English, but also to adapt to college students' learning characteristics and needs, to create appropriate learning conditions and environment, to guide and promote students to participate in English communication and practice, in order to cultivate and improve the students' practical application ability of the fundamental purpose. Taking the student as the center aims to understand and reflect students' ability in knowledge, intelligence, emotion, personality needs.

For a long time, college English teaching has been in the "teacher-centered" model, the teacher's detailed explanation of the text and related information occupies most of the class teaching time, so that students can never be given enough time and proper chance in classroom learning practice, they just receive the information poured onto them passively. In fact, the primary task of foreign language learning is to learn instead of to be taught, just as Johnson Morrow said that the teacher can help, advise and teach, but only the learner can learn. Corder also once pointed out that effective language teaching should not violate the natural process, it should adapt to the natural process, it should not inhibit learning, but should help learning and promote learning. Students shouldn't be made to adapt to the teacher and the teaching material, while the teacher and the material should adapt to students. English is different from other basic subject, it is a practical course, students' English language skills should be cultivated and improved through their practice a lot.

B. Means to Reformation

To take the students as the center does not mean to reduce the role of teachers, on the contrary it is just the reflection of teachers' role in teaching and learning is more important. Teachers need know more about the student individual information structure and demand, then design the most suitable classroom teaching activities and classroom communication for students to make more students actively participate.

Mehan says teachers should be good classroom organizers, supervisors and evaluators first of all, students are just the participants, enforcer and the evaluated.

Since the organizers rather than simply teach, the teacher should be in line with the arranging of language skills rather than infusing language information, should create for the students to practice and participate in the classroom teaching activities. The organizer of teachers role in class mainly consists of directing students in material collection for classroom practice, leading students participate class activities, like discussing, debating, speech delivering etc., especially motivating students to be initiative in learning. At the same time, the teachers keep evaluating learning all the way round in organizing the class, discovering in time and pointing out students' errors, and helping correct mistakes.

So it would be much better for student-centered teaching mode in the teaching of English be operated in the following several aspects:

Firstly, students' role as the main body should be fully functioned. This can be realized in the form of short passage

reading, topic retelling, and group discussion or else, like one of the students can play as a teacher, others help this student teacher with relevant preparations for teaching or giving a lecture. Sometimes, classmates know well of each other about their own English level, and even better than teachers do, for students can understand their classmates form their own experience and they may do more communication about their learning. The role exchange between teachers and students is not a completely new idea in some English classrooms, and proved to be a good means for evaluating students learning, and teachers can also get the first hand of reaction and response for their own teaching from such role exchange challenges, students can promoted in autonomous study.

Secondly, subject-oriented with various forms of situational real interactive teaching can be a good way of teaching. Various forms of teaching activities can be provided for students. Teachers should strive to make each class rich and colorful, making full use of limited hours, with reading, listening, writing, oral English, translating, the five language skills training kneaded together, each class between mutual penetration, mutual blending, utmost ground to train students' various language ability, rather than the mere kind of ability training. For example, communicating between teachers and students about the theme, background, meaning and so on with questions for student, advocating and encouraging students speaking English or discussing with teachers, exchanging thoughts about real situations, encouraging students to express their true thoughts and ideas. Also students can be required to retell the story, and write some key words or phrases, appreciate the deep meaning of the article. Students' ability thus will be cultivated. In addition, students can study and discuss the background knowledge about the text to cultivate their self-study habit. All these mentioned can arouse students' enthusiasm for study and avoid the teacher-centered mode. Students can acquire the language knowledge in the process of the exercise of speaking, listening, reading and all-way-round participating. Besides, pair work or group work is another good way. The students can be divided into different pairs or groups in activities.

Group activities can increase the students' chance to use and practice English, fully excavate students' English potential, cultivate students' habit of thinking in English, and improve the quality of the use of language, develop the students' ability of discourse, and at the same time the student's individual differences will be taken into consideration much better, making up for the defects of large-sized class teaching. The teacher in the team can provide help around or encourage and inspect task operation. Group activities provide the students with a more time for language practice; help enhance students' interest and confidence in study.

Group activities in college English classroom teaching play an important role. It can effectively implement relationship and achieve the best of teaching efficiency. First, teachers should make appropriate activities tasks and goals according to the student situation, control the activities of level difficulty, that is, to have students felt challenged with higher level tasks within the student master range; Meanwhile, teachers should also play a full role as a supervisor and the role as assessor in activities to help the student actively participate, provide necessary guidance and help, after completion of the activity, timely carry out inspection and appraisal; What's more, teachers should choose appropriate teaching material. In college English teaching, therefore, it is suggested that the teacher choose teaching materials to interactive activities.

Thirdly, students' role playing has been proved to be a better way in reforming the traditional teaching model. The teacher can design different scenes, with the students organized in different dialog context with specific role playing, devoting themselves to meaningful and real conversation context. This can put students into different real language context to help practice and improve their practical use of English.

Other ways are also available. Debating can help students practice their English thinking habit and speaking. Teachers can organize or prepare topics for debate. Through such practice, the students can also recognize their limit in using English. The layout of task-based activities can guide students to carry out activities after class to continue their study. College English classroom teaching time is extremely limited, it is impossible for students who want to learn English well only on teachers' teaching that is far from enough. Therefore, the teacher need arrange the proper task as a continuation of the English class teaching, so as to increase students' English learning atmosphere and enhance the language application ability. The following activities can be carried out: (1) with the aid of electrochemical education, ask students to watch English video, or broadcast program, or to listen to English listening materials to train their listening skills. (2)Student can participate in the speech contest, rehearse skits or sketch, for students to create as much as possible English language environment, students' oral English ability will be raised to a new level. (3) To ask students to do extracurricular reading and appropriate translation, so the appreciation together with reading and translation ability will both be improved. (4) The regular arrangement of writing, can make them use written form to express their thoughts, help the students use English to think.(5) Try to make the students exposed to popular English publications like *"English learning"*, *"college English"*, *"English world"* to guide students to learn. Students can also be suggested to read *"China Daily"* such English newspaper, in order to enlarge knowledge, strengthens their language skills.

C.   Problems for Student-centered Teaching Mode to Cope with

Actually, with the teaching reformation, there are still some conflicts to be solved for the NEW teaching mode----student-centered.

The first is that the relation between cultivation of English using skill and the training of reading and mastering of English grammar should be balanced. In the teaching, the teacher try to let the students fully participate, so they can

actively, and freely use the foreign language by way of discussion, role-playing and other forms. In the training of students' use the language, the accuracy of language can not be ignored, that is grammar mistake should be avoided. And to consolidate grammar knowledge is an important means of improving the reading efficiently. Reading is the main source of language input, is the basis for listening, speaking, writing and translation.

The second includes the task of making two kinds of students, dependent and independent, interact positively and improve is still tough. The independent student here refers to those who have strong sense of independence, following their own way in study with no guidance from teachers or don't need teachers' guidance. This kind of students usually have their own stable language learning plan, they occasionally attend class for some special purpose like for some specific course or some specific information they can't obtain by themselves outside class. Such students tend to ignore the teachers' teaching purpose in organizing the lesson, they don't care how the class goes on, and they just come to get what they want. On the contrary, dependent students are those who need others especially the authoritative guidance from teachers. Their main purpose for class is to listen to the teacher explanation, with teachers arrangement of activities, what they do is only listen to teachers carefully, following teachers' guidance and directions, without any specific study plan of their own. Say there is such of group of three students in class for the task of writing a note of thanks, two of them are the independent type of students, of course the other one belongs to the dependent, how will the activity keep going? It is rather possible that the former two express their own point of view quickly, while the other dependent one was still aimless, waiting for the teacher's directions or his partner's help. So there comes the teacher's task of making both kinds of students perform effectively in this activity, not only should the independent students be encouraged to properly express their own right point of view and improve in doing so, but the other one be guided properly and improve properly.

The third one is to make the teacher play a true role as the guider or director in the class. In the student-centered teaching mode, teachers' role should not be weakened, but strengthened. To take the student as the center is not simply a redistribution of class time, it is how the teacher can organize the students' positive activities effectively in the limited time, without any loss of teachers' purpose and task in the well scheduled teaching plan. Actually, the teachers' task is rather heavier than before if student-centered teaching mode is carried out fully.

Last but very important is that teacher's cultural awareness should be enough or strengthened. In the teaching practice, most students can obtain knowledge through conscious hard work, but get language skills with more effective methods needs corresponding cultural experience. Students not only need a fluent and accurate knowledge of the language in communication,, but to express different cultural information in words So the teacher has to consciously arrange the teaching content, properly introducing English national culture to promote the cultivation of the students' language skills.

II. REFORM OF LEANING--DEVELOPMENT OF STUDENTS' INDEPENDENT LEARNING ABILITY

One of the college English teaching goals in College English Curriculum in 2004 is strengthen students' independent learning ability to meet the development of Chinese society and the needs of international communication. In order to achieve this goal, the ministry of education carried out the reform about college English course. The teaching mode is changed from passive learning mode to active mode. In this new mode, fostering college students' independent learning ability is the primary task of college English teachers. While teachers help students improve their integrated language skills, teachers can develop their students' independent learning ability to make students control over their own learning well. However, there are some problems in the process of the developing students' independent study.

A. Significance of College Students' Independent Study

As some definition goes, independent learning refers to a psychological activity of learners, which is related to learning process and content. Therefore, it is not so much a new teaching method as the ability to take charge of one's own learning. To be more exact, it refers to learners' ability not only to understand their learning goals, aims, contexts and learning methods but also set up an assessment system for their own learning. Such kind of ability should be combined with other learning forms in practice, thus making classes more active and efficient.

Independent learning has been advocated in college English teaching over many years. The main problem is college students are in lack of positive motivation. Foreign language learning motivation is language learners' desire and impetus to learn foreign languages, which can be divided into integrative motivation and instrumental motivation. Integrative motivated learners are willing to accept the culture of foreign language which causes their more language input, so that their motivation of learning foreign language may be strong and long-lasting. Instrumental motivated learners learn English for practical purposes, such as to find employment, go abroad, or in order to pass examinations. Such motivation can promote English learning. Most college students' motivation for learning English is instrumental motivation so they are in lack of awareness of independent learning. Like Wang you (2009) points out that college students are unclear about understanding of learning objectives. Some of them do not recognize the significance of learning English. Their understanding of English learning objectives merely focuses on final examinations in each semester and the College English Test, which really hinders developing their independent learning ability in English learning. Meanwhile, most of college students are lack of the learning objective, scientific and accurate English learning assessment. As students in the learning process are unable to get the teachers' timely advice and assistance, a lack of

effective self monitoring and a scientific assessment of learning outcomes, so they are entirely on the basis of their own individual needs, with no effective ingredients of independent learning.

In the domestic studies, most of researchers about independent study point out the significance of fostering college students' independent learning ability. Zheng Hong and Yuan Lingling (2009) present the three points, as follows:

Number one, independent learning is the requirements of the era. Today's society is in a time of when information is vastly needed and created so that people are alarming the rate of knowledge update. Living in this society, each person must learn how to learn and keep learning. Independent learning is the subversion of traditional teacher-centered mode of education. Its purpose of education is to cultivate a whole person with an independent personality by the exploring way to develop and make full use of learners' learning potential and by developing their learning strategies, critical thinking, decision-making and independent action ability.

Number two, independent learning is based on the essential characteristics of English language learning. The rules of learning English language are weak, but the custom of English language is strong. Learners must go through a long-term data on language acquisition so that the process of digestion and absorption can be internalized into their own language. In the process of English learning, the teacher's role is complementary. In essence, the role of teachers is a advisor for the students, who can provide spiritual food and help students better use them. This requires the students must have a strong motivation of learning and higher independent learning ability so that they can really learn English well.

Number three, Independent learning meets the actual situation in China. Since the college enrollment enlarged, the number of college students grows a lot. It is difficult for English teachers to take good care of every student when they face excessive number of students so that it's hard to use some of the teaching measures in class. This requires students to have to develop their independent learning habits and improve their language skills.

B.   Ways to Developing Students' Independent Study

The author here just discuss several ways to develop students' such ability, all of which are intended to foster students' learning ability

First is to employ Network Technology in developing independent learning. Students can use the way of computer-assisted language learning to promote independent learning. Network's openness, sharing, interaction and unlimited expansion of information resources are the foundation of individualized independent learning. Network technology brings a new concept of English teaching. At present, many universities and colleges begin to offer students teaching courses via the web. This has great impact on English teaching and learning. And the network technology provides college students with a variety of options. A large amount of online texts and audio-visual materials can be provided to students for their choice. Different kinds of language activities enhance students' learning motivation. Students can independently strengthen language skills (listening, speaking, reading and writing) beyond class through online resources according to their needs and lack, and even take use of network technology to communicate with their teachers. Students' autonomy can be closely combined with classroom activities in the classroom because using network technology can create a better environment for independent learning. Network technology can build learning groups for students and provide different kinds of activities for them. Students can also make self-evaluation to determine their next learning plans through network technology, which can promote their learning motivation.

Second is to combine independent learning and Task-based learning. Task-based language teaching and learning approach appeared in the field of foreign teaching in the 1980s. It is the product of the integration of the two fields: communicative language teaching and the second language acquisition research. Skehan (1999) pointed out that the task-based teaching is a teaching method which students use in the class to complete the tasks given by their teachers. This approach enables the students to get the way which is close to the natural language acquisition mode, so that their potential language systems will be developed. Ellis analyzed tasks as activities with the following five essential factors: (1) tasks are seen from the task designer's or the participants' point of view; (2) linguistic skills are involved in performing tasks; (3) tasks need to correspond to some real-world activities; (4) tasks involve cognitive processes; (5) tasks result in some clear outcome. In task-based teaching model, teachers design a variety of teaching activities according to the teaching aims and language items. Students can learn even master language through the completion of these language learning tasks.

Autonomy in college English teaching and learning should be combined with task-based learning. By doing so, it will yield better learning results. In this way, college students are expected to apply their English language knowledge to completing all the tasks. In the process of completing those tasks, students can develop their skills to use language, being free from grammar practice and learning by rote. Students should practice speaking English in a conversation set in advance they can acquire the instinctive feeling for English through personal experience. Under the guidance of teachers, they are able to construct efficient learning strategies of their own by means of observation, analysis and induction. In College English Curriculum, it is pointed out that teachers should use task-based teaching methods to develop students' abilities. English teachers should create conversation situations about real life, but such situations are required to meet the needs of general goals of the standards, and to be combined with teaching contents. In this way, students are certain to get involved in teaching activities positively. Students can learn and use English through thinking, investigation, discussion and cooperation.

The last is to establishing a good teacher-student relationship that is crucial for encourage students' independent

learning. A good teacher-student relationship plays an important role in fostering college students' independent learning ability in English learning. If teachers are amiable, their students can be relaxed while learning English in class. That can activate students' intrinsic motivation and benefit learning. They, on the contrary, feel anxious, nervous and inhibited if their teachers are distant or over strict. It will greatly reduce students' learning enthusiasm. College English teachers should give students a lot of help when they are frustrated because of difficulties in the process of learning English. That can eliminate their anxiety while learning English. At the same time, teachers' help and patience for students can make it possible that they are not afraid of making mistakes when they speaking English. Besides, It would be much helpful for college English teachers to make good friends with their students beyond class. Heart-to-heart talks should be encouraged between teachers and students. Students can talk anything about themselves with their teachers whenever and wherever they want. That can make teachers understand their students deeply to form a good teacher-student relationship. In this way, poor students can get a lot of help from teachers about how to improve their English learning strategies. Teachers can know their students' learning conditions, and then will improve their teaching methods or give students some suggestions to improve their independent learning strategies. Top students can also help poor students learn English in their spare time. Thus there will be a positive relationship among teachers, top students and poor students. The collaborative learning also can motivate them learn English independently, promote communicating with each other, develop their interpersonal intelligence and broaden their mind. Teachers should respect students, respect their different opinions and personalities too. Only in this way can students be in the process of exploring English knowledge actively and independently and mastering English communicative skills.

III. CONCLUSION

What has been discussed above is just a drop of water in the sea of English teaching and learning reform. To test whether any kind of reform effective or not, there should be effective means to evaluate the result. Teaching and learning evaluation, in the author's point of view is a good way. Teaching and learning depends on evaluation, evaluation serves for the both. Teaching and learning evaluation is according to the teaching aims , teaching principle and learning effect, to use of all feasible method and technical means for analysis and interpretation of information, and the teaching process and the expected effect. Scientific evaluation method for teaching can provide good feedback, helping teachers understand the teaching effect and improve teaching quality and learning quality. Also it can help students understand their learning situation, the improvement the study method brings, the improvement of language ability in their new way of study. Requirement of evaluation system is to be followed soon after the student-centered teaching mode and independent learning are employed.

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